MEMOIRS

OF THE

REV. W. ROBINSON,

BAPTIST MISSIONARY.

BY HIS SON

JOHN ROBINSON

OF

SERAMPORE.

BENARES.

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PREFACE.

Mr. Robinson has left behind him a large family, and many relations and friends in England, America and India, who it was believed would be glad to have some connected account of his labours, which extended over a period of nearly half a century; and for this reason I undertook to write his memoirs.

The delay that has occurred I deeply regret; the more so, as many of those who esteemed him highly and gave me every encouragement to commence this work, have since passed away from earthly concerns and interests. This delay has arisen from various causes. The difficulty of procuring materials was one of the chief. This I had previously anticipated, and in order to meet it to some extent, had solicited my Father some years before his decease, to leave in writing some account of his early life. His journals were afterwards sent down to me, but they were very scanty, often containing but a passing notice, and in many cases no notice at all of some of the most remarkable events of his life. In the hope of obtaining some fuller account

I was obliged to consult the Periodical publications of the Baptist Mission as far as they were procurable. These were a material help to me in writing the history up to the year 1816; but beyond that I received from them but little assistance. To the Rev. C. B. Lewis, I am much indebted for his kindness in applying to the late Rev. Gottleb Bruckner for information upon some matters connected with the Java mission, and then placing the replies received from him at my disposal. But after all, the memoirs are not complete.

Another obstacle to the earlier completion of the work was the little leisure I was able to command from other necessary duties, so that the whole book has been written, when strength and an attack of chronic ophthalmia permitted, after the labours of the day.

Some further delay was occasioned by the want of means to print the work. This difficulty was in July, 1856, kindly met by Dr. Lazarus of Benares, who from personal friendship to the deceased, offered to print it in his own press. The distance necessarily occasioned greater delay than would have been had I been able to carry the work through a press nearer at hand. When at length it was nearly brought to a conclusion, the outbreak of the mutiny

threw it back for nearly a year. The types were locked up, and the presses buried under ground, until the prospect of greater security enabled the printer to re-open his establishment.

In these memoirs I have endeavoured almost exclusively to confine myself to a simple narrative of Mr. Robinson's life, without advancing my own opinions, on any point. The critic may find much in it to condemn. The candid reader will I trust discover much that is interesting and instructive.



MEMOIRS

OF THE

REV. WILLIAM ROBINSON.

CHAPTER I.

EARLY LIFE.

[1784—1802.]

Mr. William Robinson was born at Olney in Buckinghamshire on the 18th of January, 1784; a year rendered remarkable in the History of the Church of Christ, as being that in which the Monthly Prayer-meeting, for the success of Missionary labours among the heathen, was first instituted by the Rev. John Sutcliff, Pastor of the Baptist Church at Olney.

Mr. Robinson's parents were poor, but pious people. His father John Robinson, his grandfather Samuel Robinson, and his great grandfather James Robinson were regular attendants at the Baptist Meeting House in that town, and they are all buried in one grave in the Cemetery

connected with the Baptist congregation there. His mother, Sarah Barnard, was born at Kingsthorpe Mill in Northamptonshire. While she was very young, her parents moved to Doddington Mills, where her mother died. Her father then removed with his family of eight children, to Olney, where he died, leaving the four younger, among whom was Sarah, to the care of a pious woman, who was a regular attendant at the Baptist Chapel. To this circumstance she often referred with feelings of devout gratitude to God; for she was thus brought under the sound of the Gospel; a privilege which she had never enjoyed before. Here she formed an acquaintance with Mr. John Robinson, to whom she was married on the 4th of March, 1783. They lived happily together for fifty-three years, and before their removal, were permitted to see some of their family of nine children holding important offices in the Church, and all of them honourable and consistent Christians.

A brief account of their last illness and death will doubtless be interesting to their relatives. On Lord's day morning June 12, 1836, Mr. Robinson was as usual in his place at the meeting-house; but afterwards complained of feeling poorly. In the afternoon, while going to visit a sick friend at Ravenstone, he had passed through Weston, when he was overcome with drowsiness,

and lay down on the field to sleep. He soon became insensible, and three hours after was found there by an acquaintance, who conveyed him home. It was an attack of apoplexy, from the effects of which he suffered nearly a month, enjoying some lucid intervals. For the first few days, he conversed several times very pleasantly with his wife and children. After this however it pleased God to allow him to be tried with doubts and much darkness. The high estimation in which he was held by Christians both of his own and of other denominations in the towns and villages around, induced them to set apart an hour on the 20th of June to hold a special prayer meeting on his behalf, after which he enjoyed more composure of mind. On being asked if he had any request to make respecting his children, he said, "No; I hope that the work is begun in all their hearts; William and Leah, I cannot see, but I have nothing particular to say to them; my illness is of such a nature, I cannot collect my thoughts. I am going, but I hope you will all come after me one by one, till at last we shall arrive safe at rest. O, when William comes, what a long tale he will have to tell me of how the Lord has led him along, through many a hardship and many troubles, but how all have worked together for good. Oh, I wish he may not be dis-

appointed, and not only may he have the happiness of seeing all his children with him, but may he see his grand-children and great grand-children with him, and so on from one generation to another till time shall be no more."

As he drew near his end, the thought of appearing before a righteous God;—to give an account both of his *actions*, and of his *motives* affected him greatly. But as he entered the dark valley of death, he was quite composed, though he never rose to triumphant joys. On the 2nd July, 1836, his happy spirit took its flight to be for ever with the Lord. His funeral sermon was preached by Mr, Morris, from Isaiah xliv. 23. Sing, O heavens, &c. He had frequently expressed a wish that these words should be preached from as expressive of the joy which the believer feels, when he enters heaven, and finds that the Lord has saved him. The following lines supposed to be written by himself, are engraved on his tombstone.

When from this clay cold bed we must arise,
The solemn resurrection morn to see,
Lord may we then with rapturous surprise,
In immortality awake with thee.

One of his daughters, writing of his last days, says, "His zeal and piety, like the sun when it gets near setting, shone out to the admiration of many; and at last set without a cloud. He has

left a bright shining light behind, which will not soon wear away and may we not hope that his children and grand-children, like stars after the sun has set, will shine forth in the church of God to the praise of their great Creator. His public prayers, that they might live to see the future glory of the church of Christ, were often noticed."

His wife followed him, eight years after, at the age of 84. On her death-bed, addressing her son-in-law, Mr. Wheeler, who was on the eve of removing to America, she said, "I hope the Lord hath sent you, therefore I dare not say, nay; and I know if you are useful to the souls of men, you will never repent. My dear William never repented of a Missionary life, with all his troubles and trials, and you may go now; I can part with you without a tear. But I shall not see you go; you must first bury me." After a fortnight of much suffering, she entered into the joy of her Lord on the 27th of March, 1844.

The subject of these memoirs appears in early youth to have manifested no bright parts; and there was always a natural inclination to gloom and despondency. Such was his dulness, when a lad, that his Father despairing of being able to teach him his own trade, that of lace pattern making, apprenticed him to a shoe maker. Yet

it must be remembered that he had no opportunities of receiving any but the most elementary education; and there was nothing in his early associations to call forth his mental energies. This was to him often a matter of deep regret.

It was however no small privilege, that he wanted not faithful friends who often sought to impress upon his mind the importance of early religion; and he thus became the subject of many serious impressions, even in childhood. The faithful addresses of the Revd. John Sutcliff, whose ministry he regularly attended, strengthened those impressions. Deeply sensible of his sinfulness, and dreading "the wrath to come," he endeavoured by personal efforts to secure the favour of God, he made many serious resolutions, he prayed, he associated with godly men; but these were not in themselves sufficient to secure a standing in the kingdom of heaven. Again, a corrupt nature struggled for the ascendancy, and he found himself yielding to its suggestions, and endeavouring to suppress religious impressions, by shunning the company of the godly, and again resorting to worldly associates and worldly pleasures. Thus the loud warnings of conscience on the one hand, and the deceitful insinuations of a carnal nature on the other,

kept up within him a strife; until sincere and simple dependance on a crucified and risen Redeemer, brought with it a well grounded hope of forgivness, and a peace which passeth all understanding.

His journal supplies the following account of his early experience:

"As my parents constantly attended on the ministry of the Revd. John Sutcliff, from my childhood, they accustomed me to do the same. I had convictions when I was quite a child, and sometimes have wont to be so much afraid of falling into hell before morning, that I dared not to close my eyes in sleep, without first making an attempt to pray. But though thus afraid of hell at night, in the day time, I pursued my sinful courses; yet I suppose my wickedness was not known to any but myself and my wicked companions. As I grew up, my impressions in a great measure wore off, and I became very much hardened in sin; yet even at that time, though I cannot tell why, I loved to hear the people of God talk about religion. When I was about twelve years of age, I was in a situation where I heard much religious conversation, which was the means of renewing my impressions; but they soon left me again, and after this I became a greater sinner than ever I was before. About this

time I was placed in a new situation, where I was more exposed to vain company, and then forgetting all thoughts of religion, I gave myself up entirely to the vanities of this world. But God, who is rich in mercy, and will fulfil all his kind design, caused me to see that I was a sinner, and that the thoughts of my heart were also sinful. Having some faint view of what might justly be the consequences of the sins which I had committed, I made a resolution that I would do nothing of which I should be ashamed in the day of judgement. This resolution was soon broken. I now began to think about praying; but the first time I attempted it, I believe I could not speak a word. One night before going to hear a sermon, I again made an attempt to pray; this time I could utter a few words, and prayed that God would bless to my soul, the sermon I was going to hear. Whether this sermon was of any real benefit to me, I cannot tell, but while hearing it, I had feelings which I had never before experienced. After this time, for the space of two years, I was under convictions of sin; but these convictions were not always of equal force, sometimes being very weak and at other times very strong. When these impressions were strong upon me, I have thought that I was a child of God, though it was my ignorance that

led me to make this conclusion. At such seasons, I used to converse with the people of God on religious subjects, and such conversations were pleasant to me; but when my concern about religion grew more relaxed, I used to strive as much as in me lay, to avoid the company of the godly: and I have sometimes taken to my heels, and run when there appeared no other way to escape falling into conversation with a christian friend whose desire it was to benefit my soul. The reason why I acted thus, was because I wished at such times to forget all religion and to sin without control; whereas Christian conversation excited many severe checks of conscience, which prevented me from sinning at ease. After a time Divine impressions begun to be more abiding; and by degrees I lost that relish for carnal company which I had formerly felt. I now endeavoured to cultivate an acquaintance with the Lord's people, and to take a great delight in their society. But Satan did not fail to annoy me with his temptations, by telling me that if I went into the company of Christians, I could say nothing to them about the affairs of my soul, and also that I should go back again into the world as I had before done. But notwithstanding all the suggestions of Satan I was enabled to persevere in my adherence to

my Christian friends, and found their conversation both exceedingly pleasant and profitable to me. I seemed now in a new world, and every thing around me appeared to wear a new aspect. This change took place at the close of the summer of 1801 ; yet the close of this summer was more delightful to me, than ever I knew a spring to be in all the former part of my life. Sometimes the fear that I should go back to my old sins again would arise in my mind, but the Lord enabled me so to look to him for strength, that I could almost smile at my fears, and think myself safe in the arms of my dear Redeemer. I was now in a sense dead to the world, and my Christian friends were the excellent of the earth in whom was all my delight. Now if I could get an opportunity to converse about the pleasures of religion and the joys of heaven I was happy indeed. But after this I felt the corruptions of my wicked heart rising again and striving to break out into my life. But though my corruptions were strong and the struggles I had with them were sometimes very hard, yet by the grace of God, they did not prevail. Perhaps we have more reason to thank God for some of our painful feelings, than we have for what we sometimes call spiritual joys; the former have a humbling tendency, while the latter not unfrequently create

pride, if not attended with due watchfulness and prayer." *

On the 11th of February, 1802, Mr. Robinson and Miss Elizabeth Walker,—whom he afterwards married—were proposed for communion with the Baptist Church at Olney; and being accepted, they with others, were on the 14th of March, baptized in the Ouse, by the Rev. Mr. Sutcliff, after a sermon preached by Mr. Chamberlain, who was then on the eve of coming to India as a Missionary.

Mr. Robinson ever afterwards considered his union with that Church as one of his greatest privileges; and of his brethren there, he always spoke and wrote with feelings of the highest esteem and affection. Writing, many years after to one of his brothers, he says, "It is a great advantage to have such friends as those at Olney. I often think my Olney friends were the best I ever met with, and the time that I spent among them, the happiest period of my life. I often wish I could have the society of a few such friends as those at Olney. But here, (Welt'vreden) I am almost alone, and have none to speak to on the subject of religion except a very few to whom I hope I have been made

* A further account of Mr. Robinson's early experience may be found in his "Invisible world" p. 313.

useful; and they are but babes compared with those who have sat for years under the ministry of Mr. Sutcliff."

CHAPTER II.

MR. ROBINSON DEVOTES HIMSELF TO THE MINISTRY,—AND LEAVES ENGLAND.

[1803—1806.]

Faith in the Lord Jesus, when allowed to have its legitimate influence upon the mind, leads not only to a correct and godly life, but also to diligence in business united with fervour of spirit. Where the mind has been dull and inactive, and daily pursuits have not afforded a stimulus sufficient to call forth its dormant powers, the "glorious Gospel" has frequently offered a new impulse, stronger, and more delightsome than any earthly pursuit. Its rich displays of Divine love, and the "exceeding great and precious promises" it reveals, as they soothe the mind, and remove doubts and des-

pondencies, elevate the thoughts and introduce them into a new and inviting field, where they may find full scope, and expatiate without weariness. This is true in the experience of not a few whom Providence has raised up from stations, in which advantages were almost unknown, to occupy useful and important posts in the church.

Thus it was with the subject of these memoirs. From the time that he experienced religious impressions, he found a new field open before him, and upon it he entered with a delight to which he had hitherto been a stranger. Thoughtfulness, decision, perseverance and an earnest desire to improve became the leading features of his character. He read much, and thought much ; and it was no little help to him that he enjoyed the ministrations of Mr. Sutcliff, and was connected with the Church at Olney.

'Mr. Sutcliff's sermons were plain and simple ; but full of solid matter, and evidently the productions of deep and prayerful study. He spoke slowly ; and succeeded in his aim to make the great truths and doctrines of the gospel intelligible to the most ignorant of his hearers ; and they grew proportionately in spiritual wisdom, and divine knowledge. "If you knew," writes one who attended Mr. Sutcliff's ministry

from early childhood,—"If you knew the church at Olney of which your Father was a member as well as I do, you would think your Father honoured in having such men for his friends. Though I have been in different parts of the country, and have had an opportunity of becoming more or less acquainted with many different churches, I have not found any whose members were on the whole, more intelligent, or among whom is to be found, according to its numbers—for it is not very large—a greater measure of consistent piety. Of course I speak comparatively—but there has generally been found there a considerable proportion of the "Excellent of the Earth." and the friendship of such men is a credit to those who enjoy it."

But Mr. Sutcliff's large and generous heart embraced within its affections much more than the interests of his little flock. With the trials of Brainerd, and the self-denying labours of the Danes, the Dutch and the Americans and others to spread the knowledge of the gospel in heathen lands, he made himself intimately acquainted, and he caught their spirit; and that zeal for the Redeemer's glory and the salvation of souls which fired their minds, animated his likewise. As has been already noticed, the monthly prayer meeting for the spread of the gospel ori-

ginated with him. Eight years after this, he took a leading part in the meeting that was held at Kettering for the establishment of the Baptist Missionary Society; and those who desired to devote themselves to Missionary labour in connection with that Society were put under his tuition for a short time, preparatory to entering the Bristol Academy. From being so closely connected with him, and with the church on whose attention the claims of the Mission and the state of the heathen world were frequently urged, Mr. Robinson conceived an ardent desire to spend his days in the service of the Gospel.

Deeply sensible of the importance of the work, and convinced in his own judgment of the motives which ought to influence one in such an undertaking, he was led to serious heart-searching self examination. In this exercise, he detected the secret workings of pride which deeply humbled him; yet he says "though there was something of this proud spirit in me, I hope I felt some desire after the honour of God in the salvation of sinners, which prompted me to engage in this work. I still felt a strong desire to become a Missionary, and have enjoyed some sweet moments in contemplating the universal spread of the Gospel. When No. IX. of the Periodical accounts ap-

peared, which contained an account of the life of Brother Brunsdon, I was much encouraged by finding his experience and feelings of mind respecting this great work agreed very much with mine. Sometimes a worldly spirit would rise in my mind, and then a Missionary spirit decreased; for I always found that in proportion as the one prevailed, the other became weak."

At the beginning of 1803, Mr. Robinson wrote to Mr. Sutcliff, informing him of his desire to join the Mission. Mr. S. shortly after, conversed with him upon the subject, pointed out to him the various difficulties and trials which attended a missionary life, and advised him to read the life of David Brainerd. For one in his circumstances to purchase such a book in those days was not an easy matter. He often used to say, that in order to procure it he worked hard at his trade of shoe-making, and with the profits of a week's labour, he purchased it, and it is still preserved in his family. Having read it, and seriously weighed the difficulties, to which such a life would expose him, he still felt the same desire to undertake the arduous work. "I was exercised," he writes, "with a variety of feelings; at some times Satan endeavoured to make me fall into a worldly spirit, and to my shame, he gained too great an advan-

tage over me. At other times however my opportunities of private prayer were exceedingly sweet, and I could make a full dedication of myself to the service of God. My own unfitness often discouraged me, but I was consoled by that promise, 'As thy day is, so shall thy strength be.'" A promise which upheld him while passing through numerous difficulties in after-life; and administered not a little to his consolation when heart and strength failed, and he entered the valley of the shadow of death.

Towards the close of 1803, he made his first attempt to speak before a few select friends, from Romans viii. 1. "There is therefore now no condemnation," &c. This discourse, which exhibited very clear and correct views of the Gospel, gave great satisfaction and led to a recommendation to the church to encourage him to persevere in his object of devoting himself to the Ministry. Accordingly on their invitation he preached before them on the 25th Feby. 1804; and on the 22nd March obtained their sanction to preach in the neighbouring villages. From that time says his only surviving brother, "he was frequently engaged in the work of Village preaching, and was the means of *introducing* the gospel into one village (Astwood,) about five miles from his native place.

He went thither, one Sabbath, accompained by an intimate friend, and preached in the open air. Soon after a house was opened for him to preach in, and the gospel has been preached there ever since; and many years ago, a chapel was erected there in which I have myself preached several times. He thus began his Missionary career at home, before he went into foreign lands, and to a strange people."

In June, 1804, Mr. Robinson was received by the Baptist Missionary Society as a probationer, and placed under Mr. Sutcliff for instruction. With reference to the time spent under his hospitable roof, Mr. Robinson writes:—"I found in my dear pastor, a wise and judicious tutor, and a faithful and affectionate friend: and I have reason to believe that the counsels and instructions he gave me were not altogether in vain. While I continued in this situation, as it pleased the Lord to favour me with uninterrupted health, I never spent one Sabbath, without trying to preach once: and towards the latter part of the time I was with Mr. Sutcliff, as I was sometimes sent out to supply destitute Churches, the Lord enabled me to speak for him twice or three times on a Sabbath-day. I have found much pleasure in preaching the Gospel, and I hope the Lord has blessed my feeble attempts for the profit of his

people, and for the encouragement of enquirers; but I lament, I cannot say that I ever was made useful to the conversion of one sinner.

"After I had been thirteen months with Mr. Sutcliff, the Society thought that it would be proper for me to go to Bristol, for further instruction; and accordingly at the end of July, 1805, I was placed under the tuition of Dr. Ryland. My stay at Bristol was very short, but I hope my going thither was the means of doing me some good. Whilst I was there, I just peeped into the fields of science; but the shortness of my stay would not permit of my entering them. Yet, though I gained but little knowledge, I hope I was made in some degree sensible of my own ignorance."

During his stay at the Academy, he continued to engage, as often as opportunities offered, in preaching the gospel out of doors. In a letter addressed to his mother, he says. "I have but few opportunities to preach, as there are so many of us to be employed; but when I have an opportunity it is sometimes the sweeter. If we will all preach, we must some of us preach out of doors. This I have done a few times, once, I suppose about two hundred persons were present, but in general we do not have more than sixty. We begin by singing; then the people collect together; we preach imme-

diately, and conclude with prayer. The people behave very well."

That which seems to have been a great trial now, was the reluctance of his parents to part with their eldest son. His own mind however was made up; and in a letter to them from Bristol, he says, "I feel no inclination to relinquish my present designs, for I feel that I shall be more happy in a Missionary life, than in any other situation whatever; and I hope that you will be content for me to be fixed in that situation which will make me more happy, and which, under a Divine blessing will promote the spiritual welfare of others." In another, written in 1806, he says, "I hope you will be quite reconciled to my going. It will be hard for you to lose a son; but how much harder it will be for men to lose their souls. Contrast these two ideas, and it will soon be seen which ought to preponderate. I hope I feel all that sense of duty to my parents which I ought to feel. But Christ has said, "Go into all the world and preach the Gospel to every creature," and though I wish to obey you, yet he must have the pre-eminence. In a word, I am far from being unhappy now, but if you will give me your consent, I shall be much more happy; for to have your consent, is all I want, and then I can go joyfully, knowing that I am

going where I have long wished to be."

In February, 1806, the Society received intelligence, that Captain Wickes, the pious commander of the *Benjamin Franklin* was about to leave Rotterdam in a few days, on his way to India, and had been authorised by the owner of the vessel, Robt. Ralston, Esqr., of Philadelphia, to take out two Missionaries of the Baptist Missionary Society, free of expence as to passage or freightage; and it was resolved that Mr. John Chater, and Mr. Robinson should embrace this opportunity.

The following notice of their designation to the sacred office, we copy from the Periodical accounts:—

"On Saturday, March 8th, Captain Wickes arrived in the Thames. On Wednesday the 12th a public meeting was held at Mr. Hinton's place of worship at Oxford, for the solemn designation of our young friends to the work. Mr. Page of Bristol preached on Tuesday evening from Ps. cxix. 97. Next morning after a prayer meeting, public worship began a little before 11. The service was opened by Mr. Coles of Bourton, who read the 67th Psalm and prayed. Mr. Sutcliff delivered the introductory discourse, and received a short account from each of the candidates, of his motives for engaging in this work, and the leading principles which he

intended to inculcate. He then descended from the pulpit, and by prayer and imposition of hands, in which the other brethren joined, solemnly set them apart to the work, and committed them to God. Dr. Ryland then addressed them from Acts xxvi. 17. 18 v., Mr. Fuller followed with a discourse from 2 Chron. xx. 20. Mr. Morris concluded with prayer. In the evening, Mr. Sutcliff delivered a discourse from 1. Chron. xxiv. 5 latter part. The opportunity upon the whole was interesting and impressive. Our venerable friend Capt. Wickes, with many ministers and others in the neighbourhood were present."

Immediately after this, Mr. Robinson went down to Olney, where on the 15th March, he married Miss Elizabeth Walker, and on the 26th finally bade adieu to his parents and relatives, none of whom he ever again saw in the flesh. "Taking the last farewell," he writes, "of my parents and brothers and sisters was a thing which I dreaded from the first of my beginning to think about becoming a Missionary; but the Lord carried me through it in a manner which I never expected. My father, who always before seemed unwilling to part with me, now acquiesced in my going, and my mother, though through affection reluctant to part with me, yet consented from a sense of

duty, since I was going to serve the cause of Christ. Thus the Lord in infinite goodness, made that perfectly easy, which I thought would be one of the greatest trials, I could ever endure."

As the vessel did not sail immediately, the Missionaries had a few days to spend with the friends of God in London, from whom they received much kindness, and who held many meetings for prayer on their account. On Saturday, the 12th April, they went on board attended by a few dear and intimate friends, who dined and spent a little time in prayer with them, and then departed. On Thursday the 17th April, they reached Gravesend, where they went on shore to present themselves at the Alien office; and having passed the usual examination they returned to the vessel. "This," says Mr. Robinson, "was the last day, we set foot on English ground, and I believe we all left it without a tear."

CHAPTER III.

VOYAGE TO INDIA. DIFFICULTIES ARISING FROM THE OPPOSITION OF THE BRITISH GOVERNMENT,—OBTAINS THE PROTECTION OF THE DANISH GOVERNMENT.

[1806.]

When the Missionary has bid adieu to friends and relations, and commences the voyage, he may never retrace, then does he realize more than ever the burden of his responsibility. The time taken up in the voyage, however devoid of interest it may otherwise be, is frequently occupied with thoughts and meditations preparatory to actual entrance upon the field of labour. So it was with the subject of these memoirs. On his way out he read with much attention and profit, Crantz's History of the Greenland Mission, and the Life of Whitefield. Comparing his own feelings with the zeal and activity and unreserved devotedness which they manifested, he was deeply humbled under a sense of his weakness ;—He has himself best described his own feelings in his journal :

26th May, Monday, Feel much discouraged on account of my unfitness for this great work. When I consider how much the friends of religion in general, but especially some of the Ministers of the gospel feel interested in it, I am quite ashamed, that I, who am going on the very business, should feel so little concern about the success of this great work.

9th June, Monday. I have lately found some comfort in dedicating myself to the Lord. The nearer I approach the scene of action, the more I seem to realize the nature of the work, and to feel it at heart.

18th June, Wednesday. I have just finished reading Crantz's History of Greenland; hope it has done my soul good, I can see in the experience of the Greenlanders, the true way to be happy in religion: for he that always keeps in view a dying Saviour can never want comfort. When I come to take an active part in the Mission, I hope the example of the Greenland Missionaries will prove beneficial to me; for they are worthy to be held up as patterns of self-denial, patience, faith and zeal. From these persons we may learn what means are most likely to be blessed for the conversion of sinners. They preached Christ crucified; and the effects of the doctrine were wonderful.

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I see more than ever the importance of reading my Bible with study and attention, and of founding my religious sentiments upon the Scriptures themselves rather than upon the opinions of men.

21st July, Monday. We are making very great progress; the wind is strong and favourable. I am pleased at the thoughts of arriving in India, but fear lest on our arrival we should hear that death has again made inroads on the Missionaries, or that some of the native converts have dishonoured their profession.

3rd August, Lord's day. Brother Chater preached on deck this morning. When I consider how near we are to the end of our voyage, I feel a mixture of sorrow and pleasure. The consciousness of my little learning and little grace, makes me regret that in so short a time I am likely to undertake so great a work; but when I reflect on the gracious promise of Christ to be with his servants to the end of the world, I am encouraged knowing that he can enable a worm to thresh a mountain.

10th August, Lord's day. We are now in the Bay of Bengal, saw the island of Ceylon this morning at the supposed distance of 12 leagues. Spoke on deck from John vi. 30, latter part. This is the last time we expect to have service

on deck. But little good seems to be done among the crew; the best that can be said of them I think is this, they all seem willing to hear, and two of them appear to have serious impressions, how deep I cannot tell; but I fear they will not be lasting. This view of things discourages me; but I feel a consolation in the thought that the Lord has enabled me to set forth plainly before them their danger as sinners, and to point them to Christ as their only Saviour.

16th August, Saturday. I have finished reading Whitefield's life. My zeal for God, when compared with his, is but like a drop when compared with the ocean, I look at his abilities and success with a longing and despairing eye.

News of the arrival of the vessel having been received at Serampore, on the 22nd August, several of the brethren from there went down to meet the newly-arrived Missionaries.

On the following day, the 23rd, Mr. Robinson and his companions, arriving in Calcutta, were immediately exposed to much annoyance and trouble. The opposition of the Government of India and of the Court of Directors to Missionary operations in Bengal at the commencement of this century is well known. Respecting the causes of it, numerous conjectures

may be hazarded, and we may yet never come to the real truth. It is sufficient to know that this opposition would, to all human appearances, have then proved detrimental to the establishment of the Redeemer's kingdom in Bengal, but that Serampore, a small town belonging to Denmark, over which the English had no control, offered an asylum to the first pioneers in the Cause. Col. Bie, who was Governor in 1793, had been a personal acquaintance of the devoted and justly celebrated Schwartz; he had not only been instructed by him, but had seen in his life, how completely Christianity may win the confidence and affection even of the heathen; and he appears to have been an instrument especially appointed by Divine Providence to protect and foster the infant cause in Bengal. Messrs. Marshman, Ward, Brunsdon and Grant in 1799, found a refuge in Serampore; and when the British Government used strenuous efforts to compel their return to England, Colonel Bie referred the matter to the Court of Copenhagen, and was in reply requested to "extend his protection to the Mission." After this they for a time met with no annoyance; the Missionaries had won the esteem of both the English and Danes; and the fears that had been entertained regarding the probable success of their efforts begun to diminish. On the 8th

May, 1801, during the breach between England and Denmark, Serampore was taken by the English; but "the Missionaries were permitted to go on with their labours without intermission, preaching and teaching in the same peaceful way as before." In 1802 Mr. Chamberlain, and in 1804, Messrs. Mardon, Biss, Moore and Rowe came out by way of America, and do not seem to have been subjected to any interference; on the contrary, the Government, "having had full proof of the character and deportment of the Missionaries, were willing to give every facility to their labours, short of authoritative patronage; and this was never desired."

In 1805, however, the Missionaries "began to be treated by the country Magistrates in a different manner. Once they were interrupted when distributing tracts, and sent home; and once when they were not distributing tracts nor preaching, they were interrogated and commanded to return to Serampore," yet, in the same year, understanding it would not be disagreeable to Government, they purchased a piece of land in the Lall Bazar in Calcutta for the purpose of erecting a chapel, and met with no opposition. But in 1806, the British Government again made strenuous efforts against the Mission. A mutiny broke out among the Native troops in Vellore, in the

Madras Presidency; and one of the causes which conspired to produce it, was stated by Major Scott Waring to be, "the arrival in the preceding year of Methodist Missionaries on the Coast, and the encouragement they received from Government, and individuals in authority."

"A month prior to the mutiny," says the same writer, "the Missionaries for the first time preached in an open street in Calcutta. After this street preaching had continued for five successive Sundays, a general alarm was excited in Calcutta by the Vellore mutiny." About this time, a Native youth professed his attachment to Christianity, and leaving his relatives took up his residence with the Missionaries in Serampore. On the 21st of August, his mother endeavoured to persuade him to return to her, but failed; and on the following day she, together with some of her relatives, attempted to carry him off by force. In this they had nearly succeeded. He was seized and put into a boat which had been previously provided for the purpose; and they were taking him away, when Mr. Wm. Carey, one of Dr. Carey's sons, went after them in another boat, and rescued the lad. Immediately after these occurrences, on the 23rd August, Messrs. Robinson and Chater arrived. "Two English Missionaries," says Major Waring, "with their wives arrived in Calcutta

in an American ship, to reinforce nine English Missionaries. The first determination of the Bengal Government was, to send these men and their wives out of the country;—the second, to put an immediate stop to street and field preaching, to itinerating, and to the circulation of abusive religious tracts, and also prohibit native converts from preaching any where, or from itinerating under the orders of the Missionaries."

On the 25th, Captain Wickes and the two Missionaries presented themselves at the Police office, where they were detained a long time, and at last denied permission to proceed to Serampore. On the following day, Mr. Carey having called at the office, "was told by one of the Magistrates, that they had a message to him from the Governor General, which was, 'that as the Governor did not interfere with the prejudices of the Natives, it was his request that Mr. Carey and his colleagues would not.' This request, as explained by the Magistrates, amounted to this; they were not to preach to the natives, nor suffer the native converts to preach; they were not to distribute religious tracts, nor suffer their people to distribute them; they were not to send forth native converts, nor to take any step, by conversation or otherwise, for persuading the natives to embrace Christianity.

Mr. Carey, enquired if they had any written communication from the Governor General; and was answered in the negative. He then took leave of them assuring them that neither he nor his brethren wished to do any thing disagreeable to Government, from which they could conscientiously abstain.

"Some of the foregoing particulars however were softened in a subsequent conversation, between the Magistrates and a friend to the Missionaries. 'It was not meant' they then said, 'to prohibit Mr. Carey or his brethren from preaching at Serampore, or in their own house at Calcutta, only they must not preach at the Lall Bazar. It was not intended to prevent their circulating the Scriptures but merely the tracts abusing the Hindoo religion; and that there was no design to forbid the native Christians conversing with their countrymen on Christianity; only they must not go out under the sanction of the Missionaries.' "

Mr. Robinson writes on the 28th August, Thursday. "After some difficulty our baggage all arrived safe at Serampore, though we ourselves are still at Calcutta.

29th August, Friday. The Police giving no further orders, all but myself proceeded to Serampore.. Brother Moore and I went up to-

gether this evening. As we passed up the river we saw a fire, in which, as the boatmen informed us, a woman had just been burned with the body of her deceased husband."

On the 6th September, Messrs. Chater and Robinson, accompained by Messrs. Marshman and Carey, waited on Col. Krefting, then Governor of Serampore; who received them kindly and took them under his protection as Missionaries. But on the 11th, they received an order from the Police office at Calcutta, requesting their attendance there at 11 o'clock; accompanied by Mr. Marshman, they went down, and on their appearing at the office, an order from the Governor General in Council was read to them, commanding them to take an early opportunity to return to England, and refusing Capt Wickes a clearance until they had left, unless he took them back with him. In the evening of the same day, they returned to Serampore accompanied by Capt. Wickes, who waited on the Danish Governor the following day, with a view to entering his ship there, and thus enable him to clear, without an order from Calcutta. This was however refused him on the ground that he did not enter the vessel at Serampore on his first arrival; but the Missionaries he engaged to protect, and refused to give them up to

the English, except an armed force were sent to take them, and such a step he would consider a declaration of war with Denmark. "I'll strike my *flag*, and deliver myself a prisoner of war," were his expressive words.

In the meanwhile the Serampore Missionaries represented to Government that "Capt. Wickes had cleared from Rotterdam to Serampore, that his clearing out from Rotterdam to England was no more than a necessary step to accomplish the first intended voyage; that Messrs. Chater and Robinson were then at Serampore, and had joined the Mission under the protection of the King of Denmark." This representation produced an enquiry, whether the Missionaries were actually under the protection of the Danish Government, or whether they only lived at Serampore, from choice, as being a convenient situation. To this enquiry an answer was sent by the Danish Governor, stating that, "on the Missionaries, Messrs. Marshman, Ward, Brunsdon and Grant first coming to reside at Serampore, the late Governor, Col. Bie, had represented to the Court of Copenhagen, that their conduct was such as he highly approved, and that their residence there was likely to be useful to the settlement; that to this an answer had been sent by the Court of Copenhagen, approving of their settling at Serampore, and re-

quiring him to extend his protection to the Mission; that in virtue of this high authority, he had taken Messrs. Chater and Robinson under the protection of his Danish Majesty; and that the Missionaries were not to be considered as persons in debt, who were barely protected, but as persons under the patronage of the Danish Government."

After this answer, Capt. Wickes applied at the Police Office for a clearance. At first he was told that the order of council had been confirmed; but being soon after sent for by the Magistrates, they conferred together on the subject; when he stated to them that, "the Missionaries were willing, if fair and friendly representations could not prevail, rather than oppose Government, to give up the brethren. He added that, though it might be a serious affair both with America and Denmark, if he and the Missionaries were to be obstinate, yet they each considered the peace and good understanding of nations to be of such importance, that they would give up almost any thing, rather than be the occasion of interrupting it." On this statement, Capt. Wickes was furnished with the necessary papers for his departure.

As Government however still appeared to be dissatisfied with the continuance of the Missionaries in any portion of their own

territories, it was resolved to obviate any cause of complaint, by removing them as soon as possible. Accordingly Mr. Chater very shortly after removed to Burmah, while Mr. Robinson remained a little longer at Serampore.

CHAPTER IV.

MR. ROBINSON VISITS CUTWA,—INCIDENTS.

[1807.]

Scarcely had Mr. Robinson entered upon his career, before two of the small band of devoted Missionaries were added to the number of those who were allowed to come, and having just seen the field, were called away. On the 17th September, 1806, Mr. Biss, who had scarcely been two years in the country, arrived from Dinagepore with the hope of obtaining medical assistance. He was then apparently improving, but soon became worse, and was compelled to

have recourse to a sea voyage, and never returned. On the day of his arrival at Serampore, Mr. Chamberlain also came from Cutwa bringing with him the lifeless remains of his wife, who had died on their way down, and she was carried to the grave by the brethren between 6 and 7 the following morning.

These losses were much lamented. Of the fourteen Missionaries that had been sent out by the Society, within the previous thirteen years, five had already finished their course.

But the work of the Lord prospered. The Mission, it will be remembered, was formed on the 2nd October, 1792. Messrs. Thomas, Carey and Fountain had laboured without any apparent success till 1800, when the first Missionary to the heathen, Mr. Thomas, was made the instrument of bringing the first Hindoo to the profession of the gospel. From that time the number of converts gradually increased, and before six years had elapsed *ninety three* natives had renounced caste, and made a public profession of their faith in Christ. Some of them had indeed dishonored that profession; but the majority walked worthy of the Gospel, while some were faithful and diligent preachers of the truth. The large and unexpected success which they had met, led the Church at Serampore to

set apart the 5th October, Lord's day, to commemorate the formation of the Baptist Missionary Society. The brethren "met at half an hour after six in the morning, to give thanks to God for putting it into the heart of his people to send the Gospel into this country, and to praise him for the success with which he had been pleased to bless their exertions. After this two natives were baptized; one of them a youth of sixteen. At 11 o'clock, Brother Carey preached a sermon from Zech. iv. 10. 'Who hath despised the day of small things?' In the afternoon Brother Marshman read the form of agreement drawn up by the brethren at Serampore respecting the manner in which they should act in instructing the heathen. The Lord's Supper was then administered, at which were present a goodly number of native brethren and sisters. This was a refreshing season, Brother Des Granges preached in the Evening."

At the beginning of 1807, Mr. Robinson in reviewing the events through which he had passed, and proposing to himself a plan for private study during the year thus writes.

" 5th January.—Set apart an hour this morning to review the scenes of the past year, and to consider how I shall best spend the present.

During the past year, I have experienced greater instances of the Divine goodness than in any preceding year of my life. There are three instances in which the Lord has been peculiarly gracious to me, and which I desire particularly to remember. One is this; the Lord has given me a loving and affectionate wife whom I cannot but consider my greatest earthly blessing. Another is this; the Lord has enabled me to part with my friends far better than ever I expected. I had dreaded that parting scene for many years, and I am now surprised to see how well the Lord has brought me through it. The third thing I wish particularly to remember is the goodness of God in bringing me and my dear partner safe across the mighty deep. I had some measure of illness while at sea; and my wife was two or three times dangerously ill; but the Lord has delivered us out of all our troubles, and brought us safely to our desired haven, and now having entered on another year, I have resolved in the strength of God to perform as far as in me lies, the three following things. First, that I will endeavour to gain a further acquaintance with my Bible. Secondly, that if the Lord should continue me in this part of the country, where the Bengalee language is spoken, I will do my endeavour to preach in that language before the close of

the year; or if I should be removed hence, and placed where some other language is spoken, I will endeavour to learn it as fast as possible. Thirdly, that I will endeavour by the close of the year to be able to read in a comfortable manner the Greek Testament."

On the 22nd March 1807, he proceeded up to Cutwa to spend a few months with Mr. Chamberlain. His journal during his short stay there was regularly kept, and the extracts we have made from it will lead us back to some of those scenes which our fathers witnessed and the trials they underwent;—some of which, through the rapid advances of Christian knowledge and civilization within the last fifty years, are scarcely known to the modern Missionary.

"26th March, Thursday.—Between 5 and 6 A. M., proceeded on our journey, after breakfast we left the boat and walked by the river side, and there a mournful spectacle presented itself. We saw a poor man lying on a couch by the side of the river; he had been brought thither to die. When we approached him, he gave us a look, but said nothing to us. Those who stood by asked him if he could think, to which he answered in the affirmative. As we could not converse with those who stood around, after staying with them two or three minutes, we walked on to overtake the boat. I was affected

with the thought that in one or two hours that poor creature would in all probability be lifting up his eyes in torments; and though his disease might not have carried him off for several days, yet there is every reason to expect that those who attended him would soon despatch him, by putting him into the river, and stopping up his nose with mud. We had not gone many yards further, before we saw another man apparently dead. He was laid on his back in the river with the water up to his neck, and his nose and ears stopped with mud. A few steps onward two or three persons were making a pile of wood, on which it appeared that some person was to be burnt."

It is lamentable to observe that this practice of Ghaut murders is still continued; and many a soul is thus hurried into eternity by his impatient relatives. Let Christians, whose last moments are watched with tender affection, and whose wants are assiduously attended to, till the last gasp tells that the soul is set free, think of the poor Hindoo, whose unenlightened soul is untimely chased into eternity; whose last moments are disturbed by being buried neck-deep in the cold stream; and whose latest gasps so hardly drawn—are thus stifled!—by those whom he has nourished in his bosom.

It is strange that a Government that has done

much that tends directly to the good of the peaple, notwithstanding their prejudices, should hesitate to prohibit so revolting a practice. There is nothing in Hinduism that renders it necessary. The notion that the waters of Gunga wash away sin has long gained credence, and it is commonly believed that if a man dies on the bank of the river, his spirit gains immediate entrance into Paradise. Yet it is allowed by all that this is not essential ; else what should they do who live miles away from the river, and cannot in their dying moments have access to it. If a widow can by law be prohibited from burning with her husband ; if it can be made lawful for a Hindoo convert to inherit his paternal property ;—if a Hindoo widow may lawfully marry ; surely it can be no difficult matter to prevent the dying from being hurried away to the the river side. Hindoos themselves are beginning to cry out against this practice.

"30th March, Monday.—This evening, three men came to see Brother Chamberlain, and manifested some desire to hear the Gospel. While Brother C., was explaining to them the way of salvation, they listened with attention ; and when they left us, said they would come again the next morning to family worship.

"31st March, Tuesday,—This morning, the three men who were here yesterday, came accord-

ing to their promise. In the evening, Wm. Carey, Krishna, and three or more native brethren arrived at Kutwa from an itineracy of three months up the country. We held a prayer-meeting together, after which the Native brethren related in a very pleasing manner, what they had been doing and the good and bad treatment with which they had met. I read a good deal of Bengalee to-day, but feel discouraged when I see how little I have learned of it, and how much I have yet to learn.

"2nd April, Thursday.—This morning, Brother Chamberlain, William Carey and myself accompanied by the native brethren went to Ugrodeep, where was a very large assembly. People had come from many miles distant, for the purpose of bathing in Gunga. On our way, we came to a place, where a woman was just going to be burned with her husband, the pile was not lighted, but the Bramhuns were performing the previous ceremonies. We landed at a small distance from the pile; but the mob, and especially the Bramhuns, by main force prevented us from going close to it, or so much as having an opportunity to speak with the woman. They at first made use of all their strength to push us off the bank; but when they saw that was ineffectual, they took up clubs in order to frighten us back, yet though they menaced us

most severely, they dared not to strike us. Had we been inclined to fight with these people, there is little reason to doubt, but we could have driven them all away; for two or three resolute Europeans, can put to flight a whole mob of Hindoos;—indeed, it is said, that a single European once, by main force, took away a woman who was going to be burned, and locked her up in his own house. We know however that fighting was not our business, and when we saw that we could not get near the pile without using improper force, we returned on board our boats, and there followed us no small quantity of dirt from the bank of the river, which did us no other injury than fouling our clothes. About 11 o'clock, we arrived at Ugrodeep. The people heard with attention, and several of them shed tears; there was but little opposition, except sometimes the cry of *Hurre Bol* was raised, and this small disturbance was but of short continuance, because the generality of the people did not join it. As I could not talk to the people myself, I accompanied William Carey, and when I had opportunity gave away papers. The eagerness of the people to receive papers was surprising, and they were very frequently torn out of my hand. At evening William and I returned to the boats; but Brother Chamberlain continued talking till near 9 o'clock.

"3rd April, Friday.—This morning when we were gone among the people, a woman came, and very near our boats threw her child into the river as a sacrifice to Gunga ; the child however was not drowned ; for another Hindoo took it up, and saved its life, but the unnatural mother would not take it again ; and it is most likely that the person who took care of it, would afterwards sell it for a slave. It is sometimes the case in this country, that mothers for the sake of ridding themselves of a little trouble, will sell their own children for slaves. Thus we see that the character the Apostle gives of the heathen when he says, "they are without natural affection," is, in such instances as these, exactly verified.

"The people did not hear so well to-day, as they did yesterday ; some lewd fellows of the baser sort, came and raised .tumults ; and thus prevented those from hearing, who would otherwise probably have heard with attention. Towards evening, the people, seeing us all collected together about to leave them, were determined to give us a last insult ; and accordingly as soon as we began to walk off towards the boats,they began the cry of *Huree Bol,* which was soon followed by claping of hands, singing and throwing cow-dung. I opened my Umbrella to keep off the cow-

dung as much as I could, but they no sooner saw that open, than they began to throw pieces of broken pots. This mob followed us thus perhaps for half a mile, until we came to a place where the ground was clear, and nothing in it which they could throw at us, and then they left us. To say that this mob consisted of two thousand people, is I think to speak within compass; for when the tumult first began, there were round us about a thousand people, and there was every reason to believe that the number was doubled before we had walked half a mile; for the people on all sides stood as thick as they do in a fair. After we were come to the boat, a number of people collected to hear, and to beg papers, but the papers being all gone, and the brethren being weary with talking, we crossed over to the other side of the river; and after taking tea about 7 o'clock in the evening, we left the boats and walked to Cutwa, a distance of six or seven miles.

"6th April, Monday.—This morning, Wm. Carey, and the Native brethren left us. In the afternoon, three persons came to hear, as they said; but one of them soon being tired of hearing went away, and left the other two. These seemed to hear with earnestness; they

stayed till evening, hearing Brother C., and talking to the Native brethren.

"7th April, Tuesday.—This being the morning in which our brethren and sisters at Serampore, set apart an hour, to pray for the spread of the gospel, Brother C., and I set apart a little time to pray for the same object also; and we were not I trust without something of the spirit of prayer."

Mr. Robinson returned to Serampore on the 23rd April, and on the 17th of June, he attempted for the first time to pray in Bengalee at a prayer meeting of the native brethren.

On the 13th December, he writes, "I attempted for the first time to speak in Bengalee in the Mission Pulpit at Serampore. I had more liberty than I expected. What reason have I to be thankful that the Lord has so far favoured me with ability to learn the language of the country, so that I am able, although in a broken manner, to make known his gospel to the poor perishing heathen."

The opinion of one of the senior Missionaries respecting this, his first attempt was,—"the clearness and propriety with which he preached the word in the language of the natives, afford a pleasing hope of his future use-

fulness in making known the word of life among them."

This resolution formed at the commencement of the year was carried out. Did he also succeed in reading his Greek Testament through? He had scarcely begun the study of Greek before he left England. That he should be able to read through the Testament, while he was endeavouring to master a foreign language, and had also to struggle with pecuniary and other difficulties, which only the first Missionaries to India knew, was scarcely to be expected. It was not till the 2nd September, 1817, he says, "I have now read the Greek Testament through, having finished it this morning. If I remember right, in the beginning of 1807 I made a resolution to read it through that year; but alas! ten years have elapsed, and my resolution is but just now completed." From that time, he continued to the end of his days, when not prevented by sickness, to read his Greek Testament every morning. He thus read it through twenty-three times, and finished it for the last time on the 15th January, 1853.

On the day following that on which he first attempted to preach in Bengalee, he seems to have experienced deep dejection of mind, and gives vent to his feelings in the following language;—"The Lord seems to have departed

from me, and were I sure that I should never experience the presence of the Lord any more, I should have no cause for surprise on that account, but should rather have cause to wonder that I am out of hell. My sins are not of a small number, nor are they of a common magnitude, they lie like a load upon my heart, and are ever before mine eyes. Where are those manifestations of the divine presence, which others experience, and which I hope I myself have felt in times past? Are they for ever lost? Has the Lord in anger shut up his tender mercies? Will he be favourable no more?

Attended a conference of the Native brethren to-night, but found no spirituality of mind. O Lord! return, and revive thy work upon my soul, and let me once more have grace given me to live to thee."



CHAPTER V.

MR. ROBINSON RETURNS TO CUTWA,—HIS LABOURS THERE IN CONNECTION WITH MR. CHAMBERLAIN.

[1808.]

That portion of Mr. Robinson's life which has hitherto passed under review, was principally preparatory. He had now gained a sufficient acquaintance with the language of the natives, to enable him to speak intelligibly, and immediately entered upon direct Missionary work.

On Tuesday, the 5th January, 1808, he writes:—"The greater part of our family attended the monthly prayer-meeting at Mr. Brown's Pagoda, and afterwards dined at his house. In the evening I conducted Bengalee worship at our house, afterwards conversed with a young man, who said he was in great distress of mind concerning his past conduct. It seems by his discourse that the reading of Newton's

life had been the means of exciting in him some concern about the salvation of his soul. He has had a religious education, and has relatives in London, some of whom are members of Dr. Rippon's Church in Carter Lane, and some of Mr. Thomas's Church in Devonshire Square."

It may be interesting to notice here, that in the early days of the Mission, all the Missionaries in Serampore regarded themselves as constituting one family; all attended family worship together in the chapel hall; and took their meals together in an enclosed verandah of the building. With Mr. Brown, a Chaplain in the Co.'s Establishment, they were on friendly terms. He lived in Aldeen, a village adjoining Serampore, and on his premises stood a deserted temple of Radhabullubh, the brother of Juggurnath, which he converted into his study; and there the brethren occasionally met with him to pray for the extension of the Redeemer's Kingdom. This temple still stands, but is fast falling to ruin.

On the 12th of January, Mr. Robinson left Serampore for Cutwa, where he intended to stay for a time, and assist Mr. Chamberlain, until another station could be fixed upon, which might he occupy without exciting the jealousy of the British Government.

In recording his efforts there, we shall make a few brief extracts from his journal, showing the character of the labours in which he and his colleague were engaged, and some of the difficulties they had to encounter.

"14th January, Thursday.—Arrived at Nuddea, about 10 this morning. As this is a noted place for learning among the Hindoos, curiosity excited me to take a walk into the town. I saw four Bramhuns sitting under a large shed reading the Shasters; under this shed five small, but very fine coloured carpets were spread; the middle of the five was placed upon a small platform of earth raised about half a yard above the floor of the shed, and at a little distance was placed a small stool, on which some offerings of sweetmeats were laid. No person was sitting on this carpet, it being called the seat of the god: while the four Bramhuns, were sitting on the other four carpets, two on each side. These men read in an audible voice, but two of them always read at the same time. They were dressed in very good white cloths, and each of them was decorated with a string of flowers round his neck. Under the shed several mats were also spread for the accomodation of their hearers. I gave a copy of Luke to an old Bramhun who was standing on the bank of the river: but he returned it, saying he had no

need of it. At night we came to a place called Gopeenathpore.

"15th January, Friday.—We were waked this morning before sun-rise, by the noise which an old Bramhun made in performing his devotions to Gunga. After the old man had finished, he taught a boy to perform the worship of Gunga; the boy stood in the water, repeated what the old Bramhun said, and at intervals bathed himself in the river."

On the following day, Mr. Robinson arrived at Cutwa and on the 19th, accompanied Mr. Chamberlain to a village, were he was engaged in speaking for four or five hours. Mr. Robinson intended to speak also, but not being yet quite familiar with the idiom of the language, feared to attempt it, lest he should fail. "I returned home," he says, "sorry, and with a guilty conscience, because I had made no endeavour to publish to my fellow sinners the way of salvation, and to point them to the Lamb of God, who taketh away the sin of the world. Many persons heard Brother Chamberlain with attention, which gave us both pleasure."

"21st January.—Went to a village about two miles from Cutwa, accompanied by a native brother. We were engaged about two hours, sometimes together, and sometimes apart, many despised, and some few heard with apparent

seriousness. But such is the falseness of the Hindoos, that they often appear to consent to what a person says, and will tell him that he speaks, "good words," while they all the time treat what he says with the greatest contempt. The pride of the Bramhuns is almost incredible. I met with one to-day, who without any ceremony affirmed that he was god; I told him that God by a word had made the world, and asked him if he could make a world, by the speaking of a word; he replied that there was no need for him to do that, since there was a world already made, but as a proof of his Divinity, he pointed to three persons who were standing by, and said he had made them.

"22nd Jany.—Brother Chamberlain is gone out for a few days to Sreemutipore. Went to a town about three miles from Cutwa, where a large market is held on Tuesday and Friday. The place where Brother C., generally preaches in this town is under a Tamarind tree. I therefore went under the tree, but there only a few people came to hear. A larger assembly was soon after collected near an idol temple, and some persons heard with attention. Stayed in this place nearly three hours; and with but little intermission was engaged all the time in speaking. I did not enjoy all that liberty that I could wish; and indeed it is no easy matter

for a person who has but small acquaintance with a language, to find subjects about which he can converse for a great length of time, even though those around frequently help him by bringing forward subjects for disputation.

"24th Jany.—Brother C., being out, I had to speak in Bengalee twice to-day. In the morning had more liberty than I expected both in prayer and in explaining the scriptures, but in the afternoon was much straitened, especially in prayer. Praying in a foreign language is much more difficult than preaching. At the afternoon service, two strangers came in with whom I had some conversation after worship was concluded. One of them said, that he had heard from a boy who went to the town where he lives, that there was a person at Cutwa who gives away holy books, and that he was come wishing to have one. I explained to them the way of Salvation as well as I could, and at their own request gave each of them a copy of Luke and the Acts. They appeared to be seriously disposed, and said, they would come again when they had read the books.

"25th January.—The two persons who came yesterday evening came again this evening, and brought another person with them. He said, he had hitherto been performing the worship of Gunga, and did not know but that he was

right, until he learned something about another way of Salvation by means of a tract which was given away at Ugrodeep last year being carried to his village. The place where he lives is forty or fifty miles from Cutwa.

"26th Jany.—Went to Dewangunge market, where I was engaged in speaking nearly three hours without intermission. Some heard with attention, but many ridiculed.

"29th January.—Went to Dewangunge market, but had no attentive hearers: many wicked persons surrounded me, and did nothing but despise and talk in the most ridiculous manner. One man asked, if he believed in Christ, whether he would give him four arms.

"2nd February.—Brother C., set off this morning to Byrageetola, where thousands of people will be collected for some idolatrous purposes."

Mr. Chamberlain's account of this visit and his labours there are so interesting, that no apology is needed for inserting it here. He arrived at that place about noon of the 3rd February. Here he says, "a crowd instantly surrounded us, to which standing on my chair I preached. The tumult soon became so great, that I desisted from distributing papers, hoping that a more favourable opportunity would

occur for this part of the work, in which I was not mistaken. The approach of night caused a cessation for the day. We laid ourselves down under a tree, having a small sail to shelter us on one side, and we slept in safety, and sustained little if any inconvenience. Blessed be Jehovah, the Keeper of Israel, He neither sleeps nor slumbers. Soon after the sun had scattered his beams abroad, the people began to come together and I continued surrounded with hundreds of people incessantly engaged, a little time for eating excepted, in distributing books, and in preaching the gospel, till the bright monarch of day wrapped up his glories in the west. Blessed be God, for all his goodness displayed towards us this day. Many thousands of people heard the word of his grace, and the greater part very attentively. 'Thy kingdom come.'

Friday morning, numbers came together to hear the word very early, and our few remaining books and tracts were soon distributed and numbers more were wanted. We continued engaged among numbers of people till dinner time, and then I gave orders to the people to prepare for our departure. When all things were ready, I stood on the chair, and in the midst of a great multitude of people prayed to the Most High God, while the people attended

in great silence. We then took leave amidst scores of salams and good wishes, and we reached the inn late at night; and the next morning, after discoursing with the people and taking my breakfast I set off for home, where I had the happiness to find all well. Oh what shall I render to God for all his numberless benefits to me? Brother Robinson has been out into some of the villages, and I trust he will be encouraged in the work. The assembly of Kubileshur will be in the space of a fortnight."

We return to Mr. Robinson's Journal:—

"12th Feb.—Bro. C., and I went to two villages to-day. In the first we met with very violent opposition from a number of Bramhuns; but after a while they left us, and then the few remaining people heard moderately well.

In the other village, the people were a little more attentive, but here the Bramhuns would not permit us to remain unmolested. In this village, I was witness to a ceremony, which I never saw before. A man who had got some water in a brazen vessel, set himself on the ground before a Bramhun; and having taken some of the water into the hollow of his hand, the Bramhun dipped his great toe into it, the man then drank the water out of the hollow of

his hand, and poured the remaining drops upon his head. It is said, that many people in India refuse to drink any water until a Bramhun's toe has been dipped into it. *

"13th Feb.—Bro. and Sister Mardon arrived here to-day in company with Mr. Ellerton on their way to Goamalty, we were glad to hear from them that several Europeans had lately in a very serious manner, attended the English worship at Serampore.

"14th February.—Bro. Krishno preached this morning, and in the afternoon we commemorated the dying love of Christ. Three native brethren and two sisters who were going with Bro. Mardon in course, joined with us, and altogether we made up thirteen, which we thought a goodly number considering the dark part of the country in which we were.

"18th Feb.—Bro. C., and I went to a market that is held about ten miles from Cutwa, where we got a good number of hearers. We stood at a small distance from each other, and each of us under a tree. We were so well situated, that most of the people who came to the market

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* This water which is called *Pádup* (foot-water) they are taught. is efficacious to cleanse the soul from sin. We have seen a Hindoo, under deep convictions of sin, who refused to drink any other.

were obliged to pass by one of us. We did not meet with much opposition from the Bramhuns to-day, our hearers being most of them poor people, many of whom heard with great attention. We were engaged in talking to the people without once changing our situations between four and five hours. We reached home about 7 in the evening, very weary, but having had on the whole a pleasant day.

"23rd Feb.—Bro. Chamberlain and myself left Cutwa to-day for Kubileshur, where a great multitude of poor deluded creatures will be collected to perform the worship of Seeb. We slept to-night near the village of Plassy; where a very memorable battle was once fought between the English and the forces of the Nawab. So much does the Hooghly change its course, and encroach upon the land, that it is said, the river now runs through what was then the field of battle.

"24th February.—We arrived at Kubileshur this morning about 10 o'clock, and immediately went on shore where we found a great number of the wretched slaves of heathenism and superstition, collected to pay their religious adoration to a senseless stone, but we hope the greater part of them heard of the way of salvation through a crucified Redeemer. We took up

our station in the midst of the multitude under a large tree, where we put a piece of coarse cloth in the form of a tent. In this place we put our books and papers which we had brought to distribute among the people, and where we and two native brethren that accompanied us, met for family worship, morning and evening. The singing at these times drew round us, a number of people, who generally heard with great attention. Brother C., stood on a chair near our tent, where he was surrounded with great numbers of people, while I and one of the native brethren went from place to place talking to those whom we found willing to give us a hearing. We found but one who seemed to be affected with what was said, though many said we spoke the truth. The poor people in general seemed willing to hear, and would confess the vanity of idol-worship; but frequently when we had gotten together a number of this description, the Bramhuns would come and raise a violent opposition.

"25th February.—This morning, the Revd. Mr Parsons passed us on his way to his station at Berhampore. We went on board his budgerow and breakfasted with him. He told us that he had called at Cutwa, and left there some fowls, ducks, bread and beer. After leaving the budgerow we returned to our work. The

people heard to-day something better than they did yesterday: a number of papers and a few copies of Luke and Acts were given to persons who seemed inclined to read them. Before dinner I met with a man, who heard a long time, asked many questions, and seemed so well satisfied with the answers given to them, that I began to entertain hopes of him; but while I was engaged in talking to a few other people, he disappeared and I saw him no more. In the afternoon, an old Bramhun almost mad with anger, gave me some very abusive language, nor was he at all sparing in the abuse of the people that were hearing me. As I was sitting down a few minutes to rest, two Bramhuns came and sat down by me, and said that they wished to know what we had to say about Jesus Christ. I told them in a few words who Jesus Christ was, what he had done to save sinners, and what would be the happy state of all those who believed in him. They heard what I had to say with great attention, and when I had finished went away without expressing either their approbation or disapprobation. This was an occurrence rather remarkable, for most persons, but especially Bramhuns, when they hear the Gospel, either express their approbation of it, or turn it into a subject of ridicule.

"26th Feby.—This morning while talking

to a few poor people who heard with seriousness, a wicked Byragee came up, and gave the lie to all I was saying. He affirmed that by bathing in Gunga, a man would be delivered from sin; I affirmed, he would not, and as a proof thereof referred to the wicked lives of the worshippers of Gunga. Not being able to refute this argument, he said to those who were near him, referring to me, "let us throw him into the Gunga, and see what Gunga will do for him." In the evening when I had a good number of people round me, several young Bramhuns came, and made a very great opposition. They asked questions, to which it was impossible, according to any rules of decency, to give answers. I suppose a person would not hear worse language in a brothel, than these men made use of in the presence of so many people. I held up the contest as long as I could, by reproving them for their wickedness, and telling them to be silent; then disregarding what they said, went on with recommending the Gospel to those with whom I was first conversing. But the noise which these wicked Bramhuns made, soon became so great, that my voice could not be heard. As nothing could be said to them by way of rebuke, and as rebuking them proved entirely useless, I was obliged to give up the contest and remain silent; which

consequently made me the laughing stock of all around. This triumph of sin made me feel very severely, and caused me to mourn that the design of the wicked should so far prevail, as to prevent any effort being made for the salvation of those who are ready to perish. In such circumstances as these, a Missionary has no consolation, but that which he receives from above."

These extracts will show something of the character of the toils a Missionary to the heathen sustained, and the insults to which he was sometimes exposed.

Mr. Robinson continued to be thus employed in Cutwa, till the middle of March. The following brief notice will close the account of this portion of his labours:—

"A little time before he left Cutwa, he went to Sreemutipore to make known the word of life. Those who are favorably disposed to the Gospel there, have made a small hut for the reception of a brother who may go thither to preach. Two or three persons who live in the neighbourhood were so persecuted by the Bramhuns and others, that they were afraid to go through the streets by day; they however resolved to go and see Brother Robinson, and accordingly arose at midnight and went to him. He got up to receive them, and they sang, prayed and con-

versed about Divine things for some time. There are several persons of Sreemutipore, who attend when there is preaching there."

At this place, it would appear, a Native brother, Kangalee, was afterwards stationed; but we know not that any remarkable results followed.

CHAPTER VI.

BOOTAN MISSION.

[1808—1809.]

Owing to the opposition of the British Government, there was no hope of Mr. Robinson's gaining permission to remain in Bengal. The Senior Missionaries at Serampore, were at this time waiting an opportunity to form a station in Orissa; a large province contiguous to Bengal; which then was, and still is one of the

strongest citadels of heathenism and cruel superstition. As a preparatory step, a portion of the scriptures and several tracts had been printed in the Ooriya dialect; and the permission of Government for Mr. Robinson to reside there, was sought. But this being denied, they advised him to choose between Assam, Ameerapoora and Bootan. For various reasons he preferred the last, and his views being approved of by the senior brethren, he returned to Serampore on the 7th of April. Leaving his wife and children there, he started for Bootan on the 19th April 1808, in company with Mr. William Carey, junior, whom he hoped to have for his colleague in this Mission.

It may not be uninteresting to the reader, if we here introduce a brief description of Bootan, a country to this day but little known to Europeans.

"Its limits are comprised between the parallels of 26° 30′ and 28° of North Latitude; in length it extends from about 88° 45′ to 92° 55′ of East longitude, and includes therefore an extent of nineteen thousand eight hundred square geographical miles, which contain a population of about a million and a half.

"The greater portion of the Bootan territory presents a succession of the most lofty and rug-

ged mountains on the surface of the globe, and this general character of extreme ruggedness is scarcely interrupted save by a few geological basins between the retiring flanks of the ranges, which may appropriately be termed Alpine glens. These glens are surrounded by mountains which rise from three to eight and nine thousand feet above them. The more lofty ones are clad in perpetual snow, while the less elevated ridges are frequently sprinkled by the storms which expend their fury principally on the more towering peaks.

"The secular head of the government of Bootan is generally known as an officer called the Deb Raja, while the spiritual supremacy is vested in another individual called the Dhurma Raja, who, like the principal Lama of Thibet is supposed to be a perpetual incarnation of the Deity. He is supposed to be Budh himself, who by successive transmigrations from one corporeal frame to another, escapes the ordinary lot of humanity. *

"Every element of deterioration is comprised in their government, both secular and spiritual.

* For an account of the manner in which the Dhurma Raja is elected, when his office is vacated by death, see page 343. of Robinson's Descriptive account of Assam, from which this brief account of Bootan is extracted.

Their energies are paralized by the insecurity of property; all that any man may amass during his life time being, immediately on his death, confiscated to the reigning prince, the Deb Raja. Their morals are degraded, and their numbers reduced by the unnatural system of polyandry, and extensive prevalence of monastic institutions.

"The population is divided into eight principal, and a few minor classes, who appear to derive their designation from their trades and occupations. The language spoken by the Booteeas, all of whom are of pure or mixed Mongolian races, is said to be a dialect of the Thibetan more or less blended with words and idioms from the languages of the country on which they severally touch.

"Their religion is a form of Buddhism. In their religious observances, the most remarkable circumstance is the noise with which they are accompanied. The instruments used are clarionets, sometimes formed of silver or brass, but generally of wood with reed pipes, horns, shells, cymbals, drums and gongs."

To this country, Dr. Carey's attention was directed before he came to Serampore in 1800. He had made two or three excursions thither, and it had long been his earnest desire to see a

Mission formed there. In order to acquire some knowledge of the language, he had copied with his own hands an unpublished Thibetan Grammar, written in Latin by some enterprising traveller, who had visited Bootan many years before. This Grammar was recopied by Mr. Robinson; and subsequently translated into English by his eldest son, the author of the Descriptive Account of Assam.

The Mission to Bootan was an arduous undertaking: and Mr. Robinson went with trembling steps. It was not that he feared man, to such fear he was very much a stranger. It was not that he would shun the labour attending the work, or that he dreaded the unhealthiness of the climate to which he was going, he had been brought up to hard labour, and was blessed with a strong constitution. These were matters to which he seems to have given scarcely a thought. But he was yet a young man and a young christian: and that confidence which a liberal education, an extensive intercourse with men of large minds and much experience, and an intimate knowledge of hûman nature might inspire, he did not enjoy. It was no small sacrifice to be seperated from all christian society, and mingle only with a barbarous tribe, who had no fellow-feeling with him, from whom he could

expect no sympathy, and with whom he could interchange no thoughts, without any one of experience near him with whom he might hold counsel, or who could cheer him when faint or discouraged; while the object to give the Booteeas the Scriptures in their own language, to declare among them doctrines distasteful to human nature, and to endeavour, to bring them to the knowledge of the truth opposed to all their preconceived notions, involved a responsibility which might make men of stronger minds tremble. But he went leaning on an Almighty arm. "When I think," he says, "upon the work, I cannot but pray for wisdom, to him who giveth liberally and upbraideth not. That promise, 'I am with you even to the end of the world,' affords me both comfort and encouragement." Mr. Carey's company was to him very pleasant; but it was not yet settled whether he should continue with him.

On their way to Dinagepore, nothing worthy of particular notice occurred. On one occasion while moving up a narrow river lined on both sides with thick jungle, on a dry hot day in May, the friction of the branches of the low shrubs against one another, caused them to ignite, and "the jungles on the side of the river being in flames, the smoke, the heat of he fire, the hot winds, and the heat of the sun

altogether rendered their situation very uncomfortable." Three days after this, the young Missionaries left their boats in the morning, and after walking all day under a burning sun, arrived at Sadamuhal in the evening; and providentially did not suffer at all. At Dinagepore, they were assisted in making further preparations for their journey by Mr. Fernandez, a gentleman who while he supported himself, preached the gospel with true Missionary zeal to the natives around, and became pastor of a prosperous Church.

On the 14th of May they left him to proceed on their journey; but on arriving at Barbarec, a village about twenty miles from Bhotehaut, they received tidings which rendered it advisable for the present to defer an attempt to enter Bootan. Before they had pitched their tent, the Jumadar, or head man of the village, came to pay them a visit, bringing with him a present of some plaintains, eggs and a Rupee. He informed them that, about a month previous, a Civil war had broken out in Bootan, and that the town of Bhotehaut was then in the hands of the insurgents. Not willing yet to give up their purpose of an immediate entrance among the people, they intended to make a direct effort the next day, when they received intelligence from a man who had just come from

Bhotehaut, that the Bootan Government was jealous of all persons from Bengal; that a number of Bengalee soldiers and the inhabitants of Nepaul had joined the insurgents, and that the whole country was in a ferment. Under these circumstances they felt it their duty to return to Bengal, and wait for a more favorable opportunity.

On his return to Serampore, Mr. Robinson was in September attacked with a violent fever, in which his life was almost despaired of. He was however through mercy restored, and on the 24th of January 1809, set out the second time for Bootan. On this occasion he says, "I suffer more from lowness of spirits than I know how to express. I am going aloné, and am going I know not whither." Feeling much the desirableness of a companion, on his way up he stopped a few days at Goamalty, where he endeavoured to persuade one of the Native preachers to accompany him; but failing in this, he again set out alone. After proceeding a short distance, he seems to have been overcome by deep depression of mind, together with an overwhelming sense of the importance of the work; and for a time to have allowed the thought of giving up the project. Returning to Goamalty, he immediately wrote to the brethren at Serampore, "Whether I have acted right in this res-

pect, he best knows, who searcheth the hearts and trieth the reins of the children of men. I did not however resolve to return, till after the most serious prayer and self-examination of which I was capable; and after doing this I do not see it my duty to undertake this work: nor am I conscious of any selfish motives in relinquishing it. It is true, that this is a work attended with many difficulties and trials, but if I know my own heart, it was not the prospect of these that induced me to return."

The brethren at Serampore on receiving this intelligence wrote to him without delay, and urged him to prosecute his journey; and with their wishes he complied;—" but though I am going," he says " the prospect of such a great work makes me go with trembling steps."

Arriving at Sadhamuhal he set out thence on the 22nd March, accompanied by Mr. William Carey and two native preachers. On the 25th, they arrived at Barbaree, and on the 27th at a village called Jorapakuree, about two miles from Bhotehaut. Here they met Dr. Buchanan, who informed them that there was a dispute between the Booteas and the Raja of Kooch Behar, which had occasioned the English to send troops into the latter place. They were obliged therefore to act with peculiar caution. On the following day the native

preachers were sent into Bhotehaut; and were well received; but the Booteas having already heard of the arrival of two Europeans, manifested some suspicion. The Katma, or governor of the place, however, offered to send them an invitation, if they would inform him of their intention to visit him. Accordingly they addressed him a note, and were immediately invited "to go to him, and spend a few days, and tell him their joys and sorrows," adding that the next morning he would send his musicians and dancing girls to meet them. At the same time hearing that they had no tent, he ordered a house to be put up for them.

"On Thursday, the 30th March, we set off to Bhotehaut, and arrived before either the dancing girls or musicians met us, which was some pleasure to us, as we did not want their company. On our arrival, we went into the market place, where a seat was prepared for us under a tree. It was a bamboo bed-stead, with a coloured carpet upon it. After we had sat under the tree for a few minutes, the Katma came to receive us. As he approached, we went a few steps towards him and took off our hats; and he also took off his, which is made either of Bamboo or cane, and serves at once for hat and umbrella. He then presented us with two dirty Bootan handkerchiefs; and we in return

gave him a spy-glass. This done, he held out his hands to shake hands with us both at once; and then desired us to be seated, and took a seat himself. After a few compliments passed, he asked us to have a cup of his tea, which he called coloured water. We then had our table set up, and three cups and saucers brought, one for him and one for each of us. Before he tasted his tea, he held down his head and said a few words in a very serious manner, as though repeating some words over it. After taking tea, we were presented with a few walnuts which the Booteas had brought from the mountains. He then walked with us to the house which he had prepared for us; it was a common Bengalee house and the floor spread with sackcloth. He ordered that we, our servants and horses should be supplied with provisions; and after staying a few minutes he left us. Soon afterwards several Booteas came to see us, and enquired whether we had any liquors. We gave them about a spoonful of rum each, but diluted it with water, lest they should have too good an opinion of it. They drank it out of their own wooden cups, which they always carry in their pockets, and after drinking it licked them to made sure of the last drop. They were very much taken with our clothes, and said that as we were so well covered from head to foot, it was

impossible for the flies to bite us. We asked who made their cloths; they told us that each one made his own. From what we could learn they have no thread, but what they pick out of the cloth. They carry their needless about with them in a deer's horn. Their snuff boxes are also made of horn; they are about three inches long, and at the bottom an inch wide, of a conical form with a small hole at the top, through which they pour the snuff into the palm of their hands, and apply it to the nose. They are exceedingly fond of *Paun* and beetle nut, of which they eat so much, that their teeth seem to be quite in a state of decay. After dinner the Katma came to see us again, when we presented him with a watch, which he liked very well, but did not seem at all sensible of its value. When he put it to his ear and heard the beating, he asked if it were not a charm. We took this opportunity of informing him, that we wished to live in the neighbourhood of Bhotehaut, and asked him if we might come to the market when we pleased. To that he readily agreed. We said this principally to see whether he would offer us a place in Bhotehaut; but he gave us no intimation that we might reside there. We asked him, if we might go up to the mountains; to which he replied, Not till we had gotten a pass from the King.

In the evening, he came to tea with us, and seemed to like our tea and biscuits very well. After tea, we discoursed with him about learning the Bootan language, on purpose to see whether he entertained any jealousy in that respect; but he appeared very free, and told us the names of several things in the Bootan language, and said we should learn it by a few months' application. We enquired whether they had any books in their language. He told us they had, and as far as we could understand they have also a grammar. Before he left us, he gave us very strict orders to have guards set all round the house; and told the people that if they stole the least thing belonging to us, he would send them to the king, and have their heads cut off.

"The next day he entered into friendship with us; but sent early in the morning to ask whether we both wished to be his friends, or only one of us. We replied, that we both wished to enter into friendship with him. He had told us the night before, that he would come to breakfast with us in the morning. When our breakfast was ready we accordingly sent for him; and he came attended with a number of Booteas. We gave him a plate of *Khichree*, (pulse and rice boiled together,) which he said he liked very well; though after eating

a little he gave it to the other Booteas, who, each taking a little in his hand, soon devoured it. Breakfast being finished we went in company with the Katma to his own house, which is small and near ; the large bungalow in which he used to live being out of repair. His house is built upon *saul* and bamboo posts ; the ascent to it is by two *saul* trees, with notches cut in them six or seven inches wide. When we came to the sitting place he presented us with a handkerchief, shook hands with us, and desired us to be seated. We were now in the presence of his idol, before which he chose to enter into friendship with us, that it might be the more firm and solemn. A small quantity of sugar, and a number of oranges and walnuts were placed before the idol ; which when we were seated, were taken up and presented to us, a few of which we eat. He then called for the tea-pot, and gave us each a cup of tea in wooden cups ; but before we tasted it, he turned his eye toward his idol, and pronounced a few words in the same serious tone as he did yesterday. After drinking the tea, several Bootan blankets were brought to us, with a skin of the musk animal, and a tail of the Tartar cow. He then ordered all these presents to be taken to our house. The friendship being consummated, it only remained that

it should be made public; he therefore called for some Bengalee drummers and dancing girls, and ordered them to play before us; then taking us each by the hand, he walked with us from his house to ours, where in return for the handkerchief he gave us, we each presented him with one of our pocket handkerchiefs. He also gave us a couple of young horses, which we would rather not have taken, but were afraid to refuse them, lest we should give offence. We having according to the custom, given presents in money to the drummers, dancing girls and other attendants, the Katma returned to his own house. Soon afterwards a Jinkof of the Deb Raja arrived at Bhotchaut, who came almost immediately to see us, bringing with him his tea-pot, to give us each a cup of tea. He presented us with a couple of blankets; and we gave him a spy-glass, with which he was very well pleased. The Katma said, he was glad we had given him a spy-glass, because being a Jinkof of the Deb Raja, he was nearly as great a man as himself, and could perhaps speak well of us up the mountains. The Katma returned to dinner with us, when we were informed that there were nearly twenty of his servants, who would expect presents from us in money. In the evening, the Katma came to see us again, when we made presents to his servants

and took our leave both of him and them."

Returning to Barbaree, Mr. Robinson procured a piece of ground on which he began to build a small house. Shortly after this, the native preachers being taken dangerously ill, Mr. Carey returned with them to Dinagepore, and he remained there alone.

The summer of 1809 appears to have been intensely hot. Mr. Carey writes, "It is a great mercy indeed that this journey has not injured my health. The weather is very hot indeed. Natives have been struck: and yet the Lord has preserved me, although I have been exposed from morning to night in the hottest of it, without being able to avoid it." Mr. Robinson in his anxiety to have his house finished, and relying perhaps too much upon the strength of his constitution, had on one occasion, in May, walked out to Shaldanga, a distance of ten miles in the heat of the day to procure some mats. Two days after this, he was taken with a violent fever of a dangerous character which prevails in that part of the country, and which but few Europeans survive. Where the first attack does not prove fatal, it is often followed by similar attacks; and the painful effects—frequently vertigo in the head—are experienced for years, rendering close study impracticable. Brought low by this fever, and without

medical aid, or even a friend to assist him, he sent a short unfinished note to Mr. Carey, entreating him to come immediately. This request was instantly complied with and his health, was partially restored.

CHAPTER VII.

RESIDENCE AT BARBAREE AND CHEERING PROSPECTS, FOLLOWED BY HEAVY AFFLICTIONS AND TRIALS :—THE BOOTAN MISSION IS GIVEN UP.

[*June*, 1809 *to May*, 1811.]

In June, 1809, Mr. Robinson came down to Serampore, intending to return with his family forthwith. But his wife's illness, and his own

indifferent health prevented his proceeding towards Bootan till the 1st of November. This time his journey was fraught with afflictions and trials. He had not proceeded far before another attack of fever laid him low. His only son was next taken ill; medical aid was not to be had where they were. Every remedy within their reach was used, but the child grew worse; and after an illness of thirteen days, died on the 1st Decr., when they had nearly reached Sadhamuhal. "Our son Samuel," he writes "was a fine boy; very lively and attractive; and was eight months old within five days. This was a heavy stroke to my dear wife, but not so much so to me. I feel however but little of a murmuring disposition, for which I ought to be thankful. The Lord gives me strength equal to my day. I am ready to wonder how I have been carried through the trials of the last few days; surely I should have sunk under them if the Lord had not been my support. I can see nothing wonderful or strange in this afflictive providence; for so many and heavy have been my afflictions of late that I am become almost familiar with them. Yet sharp as my trials have been, I cannot help thinking that they have done me good."

On the morning of the 2nd December, they arrived at Sadhamuhal, where they soon after

committed the body of their dear little boy to the grave. "The Lord," he says, "still supports me, and it is no small alleviation of this trial, that we have been able to give our child a decent interment, which we could not have done, had he died a few days sooner. Thus the Lord mixes mercy with judgements." In a letter to Dr. Marshman he writes, "Strange as it may seem, this trial appears light when compared with my own illness or that of my wife; because by each of these I was prevented from proceeding to my proper station, and a dark cloud thrown over all my prospects; but though the death of our child be a trial, yet my prospects of usefulness in my work remain as fair as ever." In the same letter, he remarks with reference to the work before him. "I often feel much discouraged, when I take into consideration the greatness of the work on the one hand, and my own inability on the other. I see nothing before me, but a scene of much close and persevering study, and I am sometimes afraid that my volatile disposition will not relish such an undertaking. But amidst all my discouragements, this is my comfort, that Christ has said, 'Lo, I am with you,' and he can enable a worm to thresh a mountain."

The weak state of Mr. Robinson's health rendered it necessary for him to continue awhile at

Dinagepore ; where he was occasionally engaged in preaching to the heathen. Finding his health sufficiently re-established, he proceeded to Barbaree on the 21st February, 1810. The Katma, whose friendship he had endeavoured to secure in the hope that he would bring his efforts to a successful issue by procuring for him a Moonshee, had been removed. His own house was standing, but had been much damaged. Mrs. Robinson and his children joined him on the 24th of March.

Here he hoped he was for the present at least settled ; and with his little family round him, entered upon his duties with a cheerful heart and with fresh vigour. In April, he writes, "The country round here is far from being thinly peopled, and presents a wide field for labour and exertion ; and it may be further observed that it is all new ground. A Missionary might travel from this place as far west as Patna, and eastward through all Behar and the district of Rungpore, quite to the border of Assam, and all the time be breaking up new ground, and making known the glad tidings of salvation where they have never yet been heard. But were a person to confine himself within a few miles of this place, there are people enough in that small compass to be well worth his attention. Our situation here is very pleasant, and I

think healthful ; we have a fine circulation of air, and on the whole a good prospect, which is heightened by the frequent sight of the mountains. The weather is much cooler here than at Serampore ; while you are almost panting for breath under the scorching sun and drying winds, we enjoy frequent breezes from the North-east, which render us as cool within doors as we wish to be."

The report that an European had taken up his residence in these parts, to proclaim a new religion, was spreading very rapidly, and several people, excited by curiosity had come many miles, to know what this new doctrine might be. "I have now had preaching at my house three Sabbaths: and did not I think that the people were excited by curiosity alone, I should be in great hope that some good would be done amongst them. The first Sabbath, my hearers were few and attentive; but the next Sabbath I suppose there were forty or more men, besides a number of women; and some persons among them heard with attention. Last Sabbath day, the congregation was still larger, and consisted both of males and females; the house was nearly as full as it could be: and before I had done numbers had collected at the door."

In the meanwhile, Mr. Robinson had used every effort to secure the services of a Moon-

shee to enable him to acquire the Bootan language, and there was every prospect of success. The Katma at Bhotehaut had gone up to the Deb Raja, and there was no reason to doubt that permission might be obtained to enter into the very heart of Bootan.

But alas! these cheering prospects were to continue but a short time; this temporary sunshine was to be followed by a dark and cloudy day. Scarcely had a month elapsed before Mr. Robinson again lay very dangerously ill, with a fresh attack of the Bootan fever. The anxiety of Mrs. Robinson's mind was very deep;—"what will be the event," she says, "I cannot tell; but my fears are very great. Oh, that the Lord may deal with me in mercy." Her fears were removed, Divine Providence, whose ways are inscrutable, raised up her husband, but it was to inflict upon him another and a more terrible blow. She was next laid low. Mr. Robinson writes:—

"4th July.—My dear wife is something better, and I hope recovering, though but slowly. I am now removed into my new house, and have almost done the preparatory work, necessary for this station. I now hope to sit down to my studies, and to persue them without interruption. I have the promise of a Bootan Moonshee, whom I expect in a few days, and

for whom I am now preparing a house. Notwithstanding the afflictions that have attended my family, never were my prospects in the Bootan Mission, so pleasing as they are now. This view of things affords abundant reason for joy and thankfulness to my gracious God, whose mercies continually follow me. I now seem to be on the eve of beginning my life time's work; all that I have hitherto done appears only preparatory to the great undertaking that lies before me.

"10th July.—How uncertain are all earthly enjoyments! I am plunged into the depths of distress, on account of my wife's returning illness. Her end seems near. The fever has returned with increased violence, and she becomes weaker every day. She is aware that death is at hand, but is not terrified at his approach. Death is to her no unwelcome messenger. She feels a deep sense of her own unworthiness, but at the same time a firm and unshaken faith in Christ. To-day, she repeated with much feeling the words of the Psalmist. 'When I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff, they comfort me.' She several times expressed a wish to sing, and repeated with peculiar emphasis, the poet's words. 'When I can read my title clear,' &c. In the evening

after she was in bed, she requested me to join her in singing, 'Sweet is the work, my God, my King,' &c.; but I was too far overwhelmed with grief to gratify her in this respect. A few minutes afterwards I left the room, when I heard her employing the little remains of her strength in singing the praises of her Redeemer. When I asked her if there was any passage of Scripture, which she wished to be spoken from after her decease, she replied that if any improvement was made of her death, she wished Dr. Carey to speak from those words in the first Epistle to Timothy. 'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came in the world to save sinners, of whom I am chief,' especially the latter clause. She wished me to write as affectionately as I could to her mother, and a serious letter to each of her brothers. Upon my asking her whether she felt any concern about leaving me and the children, she replied, that the Lord would be my Preserver, and that she wished the children to be sent to Serampore, repeating a promise that sister Marshman made to her when ill at Calcutta last year, that she would be a mother to her children. She was much affected with the goodness of God to her in bringing her under the sound of His Gospel while there were none of her relations, she remarked, of

whom she could hope well, except her mother."

On the following day she appeared better, but he encountered a fresh disappointment. The Moonshee whom he had expected was taken ill, and returned to his village.

"15th July.—Yesterday my wife had less of the fever, and I began to indulge a little hope; but to-day the fever has returned and she is weaker than ever. Still her mind is calm, and her fears but few, while her hope is firm and steadfast. I hope I feel a little resignation, though I frequently feel a great unwillingness to part with so dear an object. If the Lord take her away, I have scarcely a doubt in my own mind concerning the reason of his conduct, for it appears plain to me that his design in acting thus is to open a way for me into Bootan the easier. Perhaps I may find difficulties in attempting an entrance into that country, which with a wife and family, it will be almost impossible to encounter, while a single man may encounter and overcome them with comparative ease. Should this be the case, the Lord is disengaging me from the affairs of this life, that I may please Him who hath called me to be a soldier. While I view matters in this light, to be unwilling to part with this earthly comfort would be to act directly contrary to the words

of Him, who hath said, 'He that loveth wife, and children more than me is not worthy of me.' It has been my prayer that God would open the way before me into Bootan, and this I hope he will do, but perhaps in a manner that I never expected. Who can tell but by this afflictive Providence, he may be answering my prayers; and removing what he sees would for some reason or other, be a great hinderance out of my way? Should this be the case I ought not to repine at his conduct, but to approve of what he does.

"23rd July.—During the last week my dear wife appeared to have but little fever; yet alas, there are no signs of recovery. To-day I set off with her to Dinagepore to try whether the river air would have any good effect upon her."

Arriving at Dinagepore on the 25th, they received very kind attentions from Mr. Fernandez and the members of his family; but on the 29th Mr. Robinson writes:—

"A day long to be remembered by me. It has cut off all my hopes, and realized all my fears. My dear wife is gone, and I have reason long to deplore the loss I have this day sustained; though through grace, my loss is her gain. About forty minutes after nine, she sunk away without a sigh or

a groan apparently as easily as a person falls into a sleep. I believe my dear companion is now happy ; and though she cannot return to me, yet I hope to go to her, and to meet her in that world where parting is known no more. Now she is gone, and I can no more profit by her company, let me profit by the example she has left. She was truly of a meek and quiet spirit. O that I may be enabled in this respect to imitate her. Her remains were interred in the evening in Brother Fernandez's garden, by the tomb of his two children. Brother F., prayed over her grave, and we left the sleeping dust to the care of him who will raise it up at the last day."

A brief memoir of Mrs. Robinson was afterwards published in the Circular letters for September, 1810.

Immediately after this heavy affliction, a fresh trial awaited him. He received intelligence that his house at Barbaree had been broken into and two baskets of wearing apparel carried off. He therefore without delay returned to Barbaree with his now motherless children. He was enabled to hope that God had tried him for his good, and was even in this painful dispensation, opening a way for an answer to many and fervent prayers. "My afflictions now seemed a proof that God had not forgotten

me, but was determined to bring me to himself, though it should be by a chastising rod. Thus I was comforted, and by the exercise of faith was enabled to extract sweet from the bitter, and food from the medicine."

Writing to his mother upon this subject he says, "you will wish to know how I was supported under this trial. I have found that God is faithful. He has given me much more support than I expected. Though I have been wading in the floods of affliction, yet as Pearce says, 'Singing as I wade to heaven, Sweet affliction: and my sins are all forgiven,' This has been something of my experience."

Shortly after this, having had another attack of the fever, Mr. Robinson went down to Serampore with his children, and committing them to the care of Mrs. Dr. Marshman, left again on the 29th of October, accompanied by Mr. Cornish, a young man who having expressed a desire to devote himself to evangelistic labours, was permitted to spend a portion of his probationary period in a visit to Bootan. On this journey, Mr. Robinson suffered much from a frequent recurrence of the fever which compelled him to remain among his kind friends at Dinagepore for a season.

On the 4th of January, 1811, he writes: "God has now brought me through another year,

but never did I experience a year like the past. It has been a year of great hopes and heavy trials. During the last year God has surely been digging about and dunging this cumberer of the ground, and oh! that this year I may bring forth that fruit which may now be so justly expected of me. I am going to engage in a great work, and though disappointed hitherto, I cannot help hoping for success. For what other end can my late trials be designed to answer, but to sanctify me, and fit me for the work before me? O Lord! this year may I find a permanent settlement in Bootan, and in order that this may be the case, I now in thy strength, dedicate body and soul to thy service for the salvation of the people of that country. O Lord, give me wisdom to know what steps I ought to take; give me zeal and patience in the prosecution of every proper plan, and crown my exertions with success."

On the 10th January, he had a visit from the brother of the Katma with whom he had entered into friendship, accompanied by his son, a lad of eighteen years of age. They brought with them a present of some walnuts, wax and cow's tails, with a request from the Katma that goods, principally cloth, to the value of 600 Rs. might be sent to him, and promising to restore the amount in a few months in goods from

Bootan. Although Mr. Robinson did not wish to offend him, yet he felt this was a requisition with which he could not comply. The youth, who accompanied his father was able to read and write in the Bootea language, and Mr. Robinson seized the opportunity thus offered of acquiring as large a knowledge of it, as the abilities of his youthful instructor, and his limited stay could afford. A hundred and fifty words, with some idea of the terminations of the cases, was all he could obtain.

On the 17th January, Mr. Robinson with Mr. and Mrs. Cornish and their infant son, set out for Barbaree, where they arrived on the 19th. He immedieately addressed a letter to the Sooba at Chamurchee requesting permission to pay him a visit and the letter was to be despatched on the following day; but as Mr. Robinson truly remarks, "We know not what a day may bring forth, he whose unerring Providence guides all our affairs, has seen fit to exercise me with another heavy trial."

On the night of the 22nd, they had scarcely retired to rest, before the watchman called to Mr. Cornish, and said that he had observed a man about the premises who, he thought was of a suspicious appearance. Apprehending that it was but a single thief, Mr. Cornish fired his

gun, and without reloading it, went to bed. Just as he was falling asleep, he was again aroused by a great noise, and soon found that a band of robbers were seeking entrance into the house. Perceiving one of them pass by his window, he struck at him with the butt end of his gun, and was in the act of loading it, when two spears were thrust at him, by which he was wounded, in one place rather severely. They then broke into the house; and the noise they made woke Mr. Robinson, who immediately put on a few clothes and came out. The room being dark he was not observed; and having no idea of the number of the robbers, but perceiving that they were armed, he passed into the pantry and provided himself with a carving knife. In the mean while, they set fire to some straw; and seeing him come out with a knife, some of them attacked him. He now saw, by the aid of the fire they had made, that there were about fifty or sixty of them, armed with spears; he therefore retired, and tying the carving knife to the end of a bamboo, came upon them again; but they struck at him with their spears, and inflicted on him four wounds, one of which on the breast was a severe one, and but that the point of the spear struck on a bone, might have proved fatal. Finding it impossible, single

handed, to put them all to flight, he made his escape by a back door; and going round to the window of Mr. Cornish's room, said, "come away, or we shall all be murdered." Mr. and Mrs. Cornish without a moments delay, jumped out at the window. Their babe was asleep in bed. Mr. Robinson, got in, and taking the babe in his arms followed them, Mrs. Cornish leading the way. Their were three entrances to the premises, at each of which, unknown to them, some of the band of robbers had been stationed to cut off their escape. Providentially, however, Mrs. Cornish did not go in the direction of either of these, but went another way, where they had to scale a wall. While going along, Mr. Cornish's foot struck against the body of a man laying in their way. It was their cook, supposing he was asleep, they shook him; he answered with a deep hollow groan. He had been mortally wounded. They could not then stop to attend to him, scaling the wall, they entered a neighbouring village, and knocked at the door of every house, begging admittance, and shelter for the remainder of the night: but this was denied them. They passed on, and went some way into an adjoining field where they remained till morning, exposed to the open air in a cold January night: and such was the nervous excitement into

which they were thrown, that the rustling of a leaf made them tremble. In the mean while, the robbers plundered the house, and destroyed every thing they could lay their hands upon. "Mr. Cornish had a little apprentice girl named Janetta, who on the first alarm, ran out of the bed-room into the pantry; but the robbers coming into that place and seeing her, exclaimed, 'Here is one of the Sahib's people.' One of them searched her breast for money; but finding none he was about to kill her; upon which holding up her hands to another of the ruffians, she said, 'I am but a poor little girl, do not kill me.' The fellow answered, 'If you will show us where the money is, you shall not be hurt.' She accordingly directed them to the two bed-rooms, into which they all rushed, when she embraced the opportunity of escaping at the back-door, and concealed herself in the store-room." After committing all the depredation they could, the robbers left the house, and perceiving that the Missionaries had escaped, they next entered the village where protection had been sought in vain, apparently with the determination of murdering them: but not finding them there they dispersed. At dawn of day, Mr. Robinson and his companions returned home, and there beheld a shocking sight. Two of their servants lay dead, and a

third was so severely wounded that he survived only a few hours. "Just before the door lay a number of broken boxes, books, papers, and our portable desks, all stained with the blood of our murdered servants. Within the house all was confusion and destruction; almost every thing that they were able to break was dashed to pieces; and the books all thrown in heaps or scattered about the house. Our clothes, generally speaking, were all gone. Perhaps you can better conceive than I describe the appearance of a house which had been plundered for three hours by a band of fifty robbers and murderers."

Mr. Robinson and his friends proceeded without delay to Dinagepore, in order to repair their loss as far as possible. Here, he says "we have met with a most hospitable reception from our dear Brother and Sister Fernandez, and the other members of their family, for which may the Lord reward them. And now O my soul, erect thy Ebenezer; and say, Hitherto hath the Lord helped me; and let me say with Paul, He that hath delivered, doth deliver, and I trust also that he will deliver." Writing to his father upon the subject, he says, "We may not only say, 'Not a single shaft can hit, till the God of love sees fit,' but even a spear, if it does hit, cannot enter without his permission."

It may be just remarked here, that in 1816, while Mr. Robinson was at Java, the persons who committed this robbery met with condign punishment. Three were hanged; two ring-leaders with several of their accomplices were condemned, some to perpetual, and others to temporary imprisonment with hard labour and thirty-nine lashes each.

Shortly after that event Mr. Robinson despatched a letter to the Sooba of Chamurchee, requesting permission to go thither; but the Booteeas being at war with the Raja of Kooch Behar, the messenger was seized and imprisoned; and after several days was released by the Katma of Bhotehaut. Mr. Robinson then proceeded himself to Barbaree, intending to go on thence to Jorepakuree, Bhotehaut, and Chamurchee; earnestly hoping that his present efforts might be attended with success. After so many and such sad disappointments, he thought, that if now he did not succeed, it might be safely concluded, that Providence was by these means pointing out to him the propriety of directing his attention to another field of labour. We cannot do better than quote his own words; "I am now through the goodness of God, and the kindness of my friends provided with a supply of clothes

sufficient for this journey. I have made me a small tent of sack-cloth so that I shall not be exposed to the night air, should I find no house to sleep in. Through the generosity of my dear Brother Fernandez, I have now a large horse to ride upon, which I hope will render the fatigue of travelling much less than I have hitherto found it on a small horse. But I am going into a part of the country where experience has taught me the danger I shall be in from robbers. The attainment of my object is very precarious, yea, almost improbable, and I am going alone. I fear venturing my life, because I am afraid I am unfit to die. I dare not refuse to venture my life, lest by endeavouring to save, I should lose it. Besides should I relinquish my present undertaking, because it is a dangerous one, I shall dishonor God, and prove myself unfit for the kingdom of Heaven. I must therefore go on. However, I will draw some hope from that which almost fills me with despair; for who can tell but this attempt, made in so much weakness, and under so many unpromising circumstances, may be the very attempt which God will bless, that the glory may be all His own. This is God's usual way; out of weakness he perfects strength, that the excellency of the power may be of Him and not of man. O Lord, in thy strength I would go;

own me as thy instrument in this great work, but help me always to give Thee the glory."

Arriving at Barbaree, he says, "The sight of this place is now enough to make me miserable, since it is the scene of my greatest troubles. This time, last year, I was here with my wife and children round me. Since then what a dreadful change has taken place. My wife is dead, my children are gone, my little property has been plundered, and I have narrowly escaped with my life. To-day I learned that the Dakoits had laid the plan for robbing my house before I left Sadhamuhal."

On coming to Bhotehaut, he found that the war still continued; but obtained permission to remain there, till he should receive an answer from the Katma of Chamurchee, to an application for permission to pay him a visit. He soon found however that he was regarded as an unwelcome visitor, and therefore proceeded without delay to Minagurce, where he had an interview with the Katma. "He received me," he says, "sitting on a low bench covered with carpets. I put into his hand, a looking glass, two Rupees, and a tea-cup. He then desired me to be seated, and one of his servants tied two handkerchiefs round my head, the one white and the other red. The servants then brought three more handkerchiefs as presents,

all which I was obliged to receive, but I told them that since the Dakoits had plundered my house, I had but little to give, and therefore did not wish to receive much. After a few words had passed, the Katma asked me, if I had brought my wife with me. One of my people told him that she was dead, and that I was come alone. Determined to accommodate me, he pointed to a good looking female, that was sitting at a little distance, and told me to take her; she was his, he said, but there would be no fault in taking her: and when he came to my country, he would take one from thence. I told him that I would have no woman that was not married to me, and that though I could exchange any thing else with him, I could not exchange women; for that would be a fault. 'Well,' he says, 'we do it; but it is no fault.' After staying about half an hour I left him. The manner in which I was received testified that the Katma was glad to see me, for he gave me a seat nearly as good as his own, nor did he forget to burn the aromatic wood, which is a token of great respect.

"On the following morning, the Nama Gooroo, a priest, came to see me, and took a cup of tea with me. He seems a free good natured man; but speaks Bengalee so imperfectly, that I could not hold any conversation with him,

but by means of an interpreter. In the afternoon I went to see the Katma, and was with him perhaps an hour. I took this opportunity to ask him for a Moonshee; but he did not satisfy me by telling me that he would give me one, and yet he did not seem to disapprove of my request. He gave me the Alphabet to read, and corrected my pronunciation where it was wrong. Being the time at which they drink tea, the Katma asked me whether I would go, or stay and drink tea with him. I chose to stay, thinking he would be pleased with my so doing; and he then ordered me to sit as he did, with my legs crossed like a tailor. I took off my shoes, and immediately complied with his desire.

"On the next day, five of the Katma's principal servants sent back five of the looking glasses, that I gave them yesterday, saying that they did not want them. This I knew to be a certain sign of their displeasure; had I given them things to the value of several Rupees, they would have been well pleased, but this it was not in my power to do; I therefore sent back the five handkerchiefs I had been favoured with yesterday. Soon afterwards the woman that the Katma wished to give me, came into my tent. Understanding that her business was only to obtain a looking glass,

I gave her one, and she immediately returned to the Katma's house. I now began to fear that my journey would prove fruitless; however I was determined to go once more to the Katma, and try what could be done. He seemed as friendly as before, and after a little conversation, he resumed the subject of my learning the Bootan language. The woman he had offered me, was sitting just before him, and he told me to take her, for she, he said, was able to teach me. I told him, that she was another man's wife, and that I would have nothing to do with her. He then told me that there was no person he could give to go with me. I asked him if he would give me leave to build a small house, and stay there. He said, he could not do that without orders from the Deb Rajah; but I might come and stay a few days, whenever I pleased, and he would be glad to see me. I then asked him if he would write to the Deb Rajah for leave for me to stay there, and learn the language; he said he would write the next day, and if the Rajah gave me leave to stay, I should be at no loss for a tutor; for he would teach me himself, if I could get no other teacher. I gave him a large looking glass to be sent to the Rajah, and asked him when I might except an answer. He said, 'In about

twenty days,' and if I would send a person here at the close of that time, he would inform me what the Rajah's answer was. He then wished to know how long I intended staying at Minaguree. I told him that if he would write to the Rajah I had no further business here, and would go the next day."

The reply of the Deb Rajah which was received on the 18th of May, clearly showed an unwillingness to permit an European to reside in his territories; and Mr. Robinson considered this a sufficient indication of Providence that he should seek another field of labour. Thus closed these fforts to form a Mission at Bootan. Whether the failure be attributed by the Christian world to the weakness of the agency used, or whether we look for the cause to a higher source, and bow to the counsel of Him, who doeth according to His will in the armies of heaven, and among the inhabitants of the earth, it is sufficient for us to know, that during nearly half a century that has elapsed since then, no second effort has been made. Bootan is still enveloped in thick folds of darkness, and sin and Satan maintain their sway upon its hills and in its valleys, unopposed, unmolested;—and no man cares for the Bootea's soul. But prayers for Bootan are recorded in heaven, and the souls

of those who offered them, still cry, "Lord! how long!"

CHAPTER VIII.

REMOVAL TO JAVA,—MALACCA.

[1811 to 1813.]

The Mission to Bootan having thus been given up, and it being still improbable that Mr. Robinson could obtain permission to reside within the territories of the East India Company, he determined, if possible, to go to Java. It will be remembered that at this time the war on the continent was at its height, and the English had undertaken an expedition to that Island, which, on the incorporation of Holland in 1810, had become a part of the French empire. He was not therefore able

to make preparations for his departure, until intelligence had been received of the success of that expedition. In the mean while he was invited to remove to Goamalty to assist Mr. Mardon in Missionary labour. He continued there from July to November 1811, but the state of his health was such as to render him unfit for much active work, and the climate was by no means favourable to his recovery. He subsequently wrote; "During my stay there, I was able to do nothing towards assisting Brother Mardon. This was a time of great humiliation, both before God and in mine own eyes, and I hope the feelings I then had, were the means of fitting me, in some measure, for the great work that lay before me."

In November, he returned to Serampore in better health, but still suffering from a quartan ague. About this time, in a letter to his mother, he says, "I expect soon to go to Java, an Island about a month's voyage from Bengal. I cannot of course, expect to see my children again for a long time, if ever: but I must not prefer them to Christ and his service. You will observe from my letters that I have been exercised with many trials, and you would like to know perhaps, what support I have had under them. I cannot say that my comforts have

always been great. I have been kept from sinking into despair; and in many instances that is all I can say; though at other times, I have had a good share of support and comfort. I have experienced some remarkable deliverances, such as my narrow escape from death, when the persons wounded me, who had just before killed my servant. Such instances of Divine goodness call for thankfulness, and ought to excite me to put my trust in God in the most unlimited manner; but alas! I often feel an unbelieving heart, which distrusts the God who has so often delivered me." In conclusion, he adds, "Do not, my dear mother, fear for me, nor sorrow for me. I am in the hands of God, and he, I trust, will help me through."

As soon as he was able, he began the study of the Malay language. In the following month, intelligence of the conquest of Java was received, and in January 1812, Doctor Marshman waited on Lord Minto, to converse with him on the subject of Mr. Robinson's proceeding thither as a Missionary. His Lordship was pleased to permit an application to be addressed to him, and on the 27th an answer was received to the effect, that, "although Government did not think proper to interfere in the affairs of Java, his Lordship saw no objec-

tion to his proceeding thither, feeling assured that he would conduct himself in a manner perfectly agreeable to the laws of that settlement."

On the 13th of January, he was married to Miss Margaret Gordon, daughter of Mr. Adam Gordon, one of the Deacons of the Baptist Church in Calcutta. Not long after this she was taken ill, and for nearly nine weeks was not quite out of danger. The anxiety attending her illness, brought on a return of the ague from which Mr. Robinson had so long suffered. Both were however mercifully restored, and Mrs. Robinson was on the 26th of April baptized and added to the Church at Serampore.

In May a passage was secured on board the *Margaret* ; and in anticipation of his departure the following letter was addressed to him, by the Senior Missionaries at Serampore :—

" Amidst all the trials which you and we have passed through since we came together in this blessed work, (necessary no doubt to fit us for greater usefulness) it is a great consolation to us to behold the way in which God is providing for the wants of Bengal, and thus enabling European brethren to cultivate those parts inaccessible to the natives of this Province ; and opening to our colleagues prospects similar to those enjoyed around us.

You appear to have a plain call to labour in Java, and a more interesting scene of labour you could not have: the Dutch Christians; the converted and unconverted Malays; the Chinese settlers, and the Javanese all call you to your work, and we pray that from them all you and your future colleagues may have many souls for your hire.

We wish you to consider yourself, however, as a Javanese Missionary. You must, depending on the Divine blessing, secure their language so as to preach to them, and to give them the Holy Scriptures in their own tongue. You will find a necessity for the Dutch and Malay languages; but if you should not be able, by calls of immediate duty to learn accurately the three languages, let the Javanese at any rate be first secured. When you have ascertained the language best understood by the great body of nominal Christians, procure and send us manuscripts of Catechisms and tracts, and we will print them for you. The work of Catechising and preaching in English, may be a kind of relaxation to you amidst your study of the languages.

If you should have a clear opening to begin an English School, we would have you embrace it, that you may meet as much as possible the extremely low state of the Society's Funds.

We recommend to you the most rigid economy remembering that poverty in a Missionary never lowers his character in the sight of his neighbours. You must be guided in some measure by the state of things on the island whether you will rent or build a dwelling house ; though we think you should not begin to build till you have ascertained which is the most healthful spot, and the most likely to suit you in prosecuting your work.

We cannot direct you absolutely respecting the precise sum you may draw from the house upon which you will have a letter of credit, but we hope to hear from you as soon as possible, respecting the probable amount of your monthly wants, after which you shall have more precise directions on this head.

We think you should engage the labours of any truly godly native of Holland, should you find such a person qualified to assist in the work, and whom you will do well to engage on a small salary. Of course you will employ all the necessary helps you can meet with in learning the necessary languages.

We shall be able to supply you from time to time with the Chinese Scriptures to distribute among that large body of these people which we hear reside upon the Island. Let these people be objects of your attention.

Correspond as often as you can with the brethren of the 14th Regt., and exhort them to continue stedfast in the Apostolic doctrine, and in breaking of bread and in prayer.

Pay every degree of respect to the members of Government; and show them that you will prosecute no plans but what tend to the stability of civil authority, and with all classes of Europeans cultivate a friendly intercourse, without however imbibing the spirit of the world, and without meddling with the politics of the day. Let it be manifest that the kingdom you seek is not of this world. Use hospitality, and show every degree of attention to the poor natives.

We shall be happy to receive frequent communications for our Circular Letters, not forgotting all the facts you can collect, respecting the language, religion, manners, &c. of the Javanese and Malays.

Above all, dear brother, on embarking in this work, make a through consecration of yourself and your all to God. Your progress and real usefulness absolutely depend on your pleasing God. He will be with us while we are with him. It is said of one, that, 'he was a good man and full of the Holy Ghost,—and (as a consequence) much people were added to the Lord.' Let us live, not unto yourselves, but

unto him that *died for us* and rose again. Carry the savour and the spirit of the gospel with you into every company, and let a fervent piety urge you to be instant in season and out of season, and to abound always in the work of the Lord; and then assuredly your labour shall not be in vain in the Lord.

Be assured we shall participate in all your joys and sorows."

Before they had embarked the vessel on which their passage had been taken was pronounced unsafe; but as the Captain made no hesitation about prosecuting the voyage, Mr. Robinson, ardently desirous of reaching the scene of his future labours, determined at all events to proceed in her. On the 31st May, he wrote to Dr. Marshman;—" I am sorry to inform you that the vessel on which I am going to sail is, by every person who knows her, considered very improper for such a voyage at this time of the year. I do not however hesitate about going, as I am persuaded that all my times are in the hands of the Lord, and had he seen fit, he could easily have prevented me from taking a passage in her. He who sees the end from the beginning has so ordered it that I am to go in a very unsafe vessel and at a very stormy season of the year; but this is my consolation that God foreknew all this, though

he has permitted things to take such a turn, and hence I infer that all is right. I therefore commit myself to his care, hoping at the same time to live like one that is waiting for the coming of the Lord. Should this voyage prove fatal, still I hope that all will not be lost. I hope my soul is safe in Christ: and sudden death I hope will be sudden glory. I feel I dare commit my soul into the hands of my Redeemer, and thus I would go forth. If I live, I hope it will be to him; and if I die, I have but little fear, but I shall die to him. The will of the Lord be done."

On the 9th of June, they went on board; but on the day the pilot left the vessel, she encountered a heavy gale, which lasted for several days; and the ship and cargo were so much damaged as to render it necessary to put back to Calcutta, where, protected by a gracious Providence, they arrived in safety on the 24th June.

It was not till March of the following year, that a passage in another vessel could be secured. In the mean while his time was occupied, partly in preaching and partly in efforts to acquire a further knowledge of the Dutch and Malay languages. His labours both in English and Bengalee at this time seem to have been attended with some success. Many among

the soldiers of the Regiments stationed in Fort William, and some in the congregation at the Lall Bazar Chapel, were awakened to serious thought under his ministry. Among the natives in Calcutta and its vicinity, he also preached without any opposition from Government; and although no immediate fruit appears to have resulted from these labours, yet upwards of twenty years after, when in the Providence of God he was again brought to Calcutta, he had the pleasure of baptizing a native who had been led to seek an interest in the Saviour from the perusal of a tract he had received on one of those occasions in Kidderpore.—" Cast thy bread upon the waters, for thou shalt find it after many days."

In August, another attack of fever brought him very low. " In this light affliction," he writes, " much mercy has been mixed. It might have been more severe and it might have continued much longer ; but God hath graciously made it both short and light. But oh! may this affliction be sanctified; may it make me more pure; and cause me to grow in grace, that I may be in due time made meet to be a partaker of the inheritance of saints in light."

Fresh trials now awaited him, which threatened for a time, to prevent his proceeding to Java at all. On the 11th of August, Messrs. Johns

and Lawson, had arrived from England by way of America. At first little or no notice appears to have been taken of their arrival; and the English Government had for two or three years previous to this, not only permitted the Missionaries to labour in various parts of the country without molestation, but even countenanced, and in some measure, encouraged them; so that hopes began to be entertained that the storm of opposition had already blown over. But about the beginning of 1813, the Anti-Missionary spirit was again roused; and Messrs. Robinson, Johns and Lawson were ordered to leave the country, and return to England by the first opportunity. Efforts were made to obtain permission for them to remain; but in reply to such an application, the following letter was received by Dr. Marshman in March, 1813:—

"I am directed by the Right Honorable the Governor General in Council to acknowledge the receipt of your letter dated the 30th January last, regarding Messrs. Johns, Lawson and Robinson, and to inform you that it is contrary to the positive orders of the Honorable the Court of Directors for the Government to permit British subjects who come out to India, without their express permission, to remain in this country. His Lordship, under all the cir-

cumstances of their cases, does not feel himself warranted in according to the indulgence solicited by you on their behalf.

2. Messrs. Lawson, Johns and Robinson will therefore be respectfully desired to prepare themselves to embark for England, on one of the ships of the next fleet, expected to sail from this Port by the 1st of April next.

C. M. RICKETTS,

Secretary to Govt.

Council Chamber,
5th March, 1813.

Before this letter reached Serampore, Mr. Robinson, acting upon the tacit permission of the Governor General in January, 1812, had secured a passage on board the *Trowbridge*, and embarked on the 6th of March. The vessel had been engaged by the Honourable Company to carry troops and horses thither; and the Officer in command started many objections to his proceeding with them; but these were all overruled. Efforts were also made by Government to prevent his proceeding thither but these were too late; the vessel had already gone out to sea.

On her way, the *Trowbridge* touched at Malacca. The following extract from an account

of this settlement in 1813, communicated in a letter to Dr. Marshman, may be read with interest.

"The town of Malacca is situated close to the sea side, but the jurisdiction of the English Government extends to the distance of 50 or 60 miles inland. Formerly there was a small fort here, which commanded the landing place; but since the town has been in the possession of the English, the ramparts have been permitted to fall down. In the middle of the fort is a small hill, on the top of which stands the old Dutch Church; which has for many years been disused, on account of its being out of repair. A new Church has been built by the side of the hill, but that also is out of repair, and is for the present shut up. The Governor's house is in the Fort, and so are the houses of all the English inhabitants, except one. The fort is divided from the town by a small river, over which is a draw-bridge. At the mouth of this river is the landing place, where their are many boats lying ready to attend on the ships, which generally anchor at the distance of two or three miles from the town. These boats are all manned with Malays; they have no cover over them as the boats in Bengal have, and are built much in the manner of a ship's jolly boat. Small as the river here is, its

source remains unknown; all that the Dutch could tell me about it was, that it takes its rise beyond a mountain which is situated about three days' journey up the country. The river is navigated to this distance for the sake of commerce, and it seems that no one has had the curiosity to go further than the hope of gain called him.

The Governor is a Major of the Engineer establishment of Bombay. His name is Farquhar. He has been here seventeen years, from the time that the English first got possession of Malacca. He is a mild, humane gentleman, and is much esteemed by all classes of the inhabitants.

The town of Malacca is neither large nor elegant; the streets are very narrow, and the roads very sandy. There is a brick pavement before the better sort of houses, but as this pavement is crossed at the end of every house by a wall, it is of no service to passengers. The inhabitants of the town and suburb consist of Dutch, half Dutch and half Malays, Portuguese and Chinese. Of real Dutchmen there are but few; those born in Holland are said not to exceed eight or ten. The descendants of Europeans and Portuguese are numerous; and the number of Chinese in the town and suburbs is said to be six thousand. The Malay popu-

lation is not small either in the town or in the country. The best houses in Malacca are large and convenient, but in my opinion far from handsome; they are built with either brick or stone, but the walls are generally thin. The lower floor is of square bricks and not matted; the upper floor is made of boards and the roof is sloping and covered with pan tiles. The windows are of rattan, with shutters which open back against the wall on the outside of the house, just as you see them in small towns in England. There are no windows made of venetians, to my knowledge, except in the houses inhabited by the English. The poorer sort of people, such as the Portuguese and Chinese, build their houses of wood, and thatch them with the leaves of the cocoanut; and the poorest make huts of bamboos and the leaves of the cocoanut. The modes of conveyance here are buggies; palankeens are not used, though persons are sometimes carried in a chair by their slaves."

After describing the more common animals and fruits, Mr. Robinson proceeds to describe the Chinese burying place: "It is a large hill, perhaps three miles or more in circumference at the bottom, situated about two miles from the town of Malacca; it was purchased by the Chinese from the Dutch for a cemetery. This

hill seems to be covered with graves both on the sides and the top. The graves of the richer sort are bricked within side, and arched over with brick at the top, just in the same manner as the graves of the Europeans. There is a space round the grave inclosed with a wall about half a yard high; I cannot give you a better idea of the form of this enclosure, than by comparing it to the Greek letter *Omega* Ω which it very much resembles. The space thus enclosed is only large enough to admit of one or two persons walking round the grave. The way to enter this enclosure is, as we shall now call it, by the opening at the bottom of the Omega, and at that end of the grave which points to this opening, a grave-stone is erected on which some Chinese characters are painted. The grave stone is about three feet high, and a foot and a half wide. I saw a quantity of torn paper scattered about some of the graves, but for what purpose I cannot tell. The poor among the Chinese have no brick work about their graves, but both rich and poor are interred in coffins. The Chinese carry a corpse to the grave by slinging it on a pole, and then placing the two ends of the pole upon the bearers' shoulders."

Respecting the mode of administering justice as it then existed, he says:—

"All classes of inhabitants here are subject to the Dutch laws, and the Fiscal is the judge both in civil and criminal cases. In causes of importance there is a jury of seven persons empanelled, and the proceedings of the Court are submitted to the inspection of the Governor. The place of execution is on a small island, about a mile distant from the main land. Hanging is now the only method of execution, but formerly, even since the English Government has been established here, slaves used to be executed by breaking them on the rack. When Lord Minto was here on his way to Java, he caused this instrument of torture to be broken to pieces.

Concerning the state of religion here, nothing pleasing can be said. The religion of Jesus is I think totally unknown. The Dutch make a common practice of swearing. There is a Portuguese church here, and two or three priests. All the Malays here, as I have been informed, are Mussulmans, and the Chinese of course know nothing of the Christian religion. I think this would be an excellent place for a Missionary, and it is much to be lamented that there is no one to settle here."

Since this was written, Malacca has been occupied by the London Missionary Society;

whose agents have met with encouraging success, especially among the Chinese.

Mr. Robinson arrived at Java on the 1st May, 1813.

CHAPTER IX.

THE JAVA MISSION.

[1813—1816.]

Java is well known as a large and fertile Island, with a population of about five millions. The climate though always temperate, is to European constitutions particularly unhealthy.

The first settlers in this Island were idolaters, who according to Javanese traditions came originally from India. The idols they worshipped, the ceremonies they practised, and the Sanskrit origin of many words still in common

use among them, prove that they proceeded from the same stock as the Bramhuns.

Sir Stamford Raffles in his History of Java, states that, "according to the Javan annals, and the universal tradition of the country, it was in the first year of the fifteenth century of the Javan era, or about the year of our Lord 1475, that the Hindoo empire of Majápábit, then supreme on the island, was overthrown, and the Mahometan religion became the established faith of the country. With the exception of an inconsiderable number in some of the interior and mountainous tracts, the whole island appears to have been converted to Mahomedanism in the course of the sixteenth century."

The Portuguese gained possession of Java about the year 1520. Their descendants are still numerous. In 1610, the first Dutch Governor, Bolt, arrived at Bantam: and subsequently removed his establishment to *Jakatra,* on which the name of Batavia was conferred on the 4th of March, 1621.

Besides the Javanese, Malays and Dutch, there was a large number of foreign settlers from the Islands and countries in the neighbourhood, who were induced to reside there on account of the fertility of the soil, and the facilities of trade. Among these were the Macassers,

the Bugees, the Balees, Arabs; and no inconsiderable number of Chinese. These alone were in 1815, estimated at 52,394 in Batavia and its environs, and in the whole island at upwards of 94,000.

The Dutch appear to have made some efforts for the conversion of the Malays to the Christian faith. Their converts in 1721, are said to have been estimated at a hundred thousand. The number however must have been much exaggerated, or else by far the larger portion of them soon relapsed into Mahommedanism; for Mr. Robinson in 1813, says that on the whole island, they were supposed to be scarcely more than three thousand, among whom the descendants of the Portuguese were also reckoned; and the majority of them were utterly ignorant of the doctrines of the faith they professed.

But the principle design seems to have been to give the scriptures in the language of the country. "In 1668 the Malay New Testament, and in 1733, the whole Bible was printed in Roman characters." "Perhaps" says Mr. Robinson, "it is not generally known, that this version as far as the 6th chapter of the Epistle to the Ephesians was the work of Melchior Leidekker; and that is was completed after

his decease by Petrus van der Vorm." In 1752, the same version was printed in Arabic characters. When the English succeeded to the supreme power in the Island, a new edition of each of these Bibles was put to press: that in the Roman characters by the Auxiliary Bible Society, and the other by the Java Literary Society; and to meet the expenses of printing these editions, the Governor General of India contributed 10,000 Rs.

It has been already stated that Mr. and Mrs. Robinson arrived off Batavia on the 1st of May, 1813. They were very kindly received at Weltevreden about two miles and a half from the city, by Mr. and Mrs. Brown with whom they lodged for some months. Although it was considered desirable that Mr. Robinson should on his coming hither, devote himself to the study of the Javanese language and endeavour to give those people the Scriptures in their own tongue, yet when he looked round him, and found himself already in the midst of a multitude who stood so much in need of the labours of a faithful Missionary, he felt it his duty to stay where he was, and make Batavia the seat of the Java Mission. The nearest place in which the Javanese language was spoken was the kingdom of Bantam, sixty one miles from the city; and the best place for acquiring it was

at Solo. "To move into the interior," he says, "is an impossibility were the expense the only object. However there are many other things to be considered; this place ought not to be left without the gospel, as it is certainly a fine field for labour; and it is necessary, if possible, to alleviate the enormous expense of this Mission by a school, and this can be done no where so well as in the vicinity of Batavia."

About twelve days after his arrival he had an interview with the Lieutenant Governor, the Honorable Mr.—afterwards Sir—Stamford Raffles; who received him very kindly, and gave him every hope of meeting with encouragement from the Government. His Honor also requested of him a written statement of the labours to which he purposed to devote his time. Accordingly, he drew up the following Memorandum:

"1st.—It is my intention to study the Malay language, until I become proficient in it, that I may be able to preach the gospel to the Malays.

2nd.—I wish to become so far acquainted with the Dutch language, as to be able to read it with ease, and converse in it intelligibly; and should it ever appear desirable for me to preach in Dutch, I would then endeavour to obtain a complete acquaintance with that language.

3rd.—After having acquired the Dutch and Malay languages, it is my earnest wish to study the Javanese, for the sake of doing something towards the translation of the Scriptures into that language.

4th.—As a means of support I wish to set up a school, the principal object of which will be to teach the English language; but to this branch of education I intend to add instruction in Latin, Writing, Arithmetic and Geography. Should any adult persons wish to become acquainted with the English tongue, I would gladly undertake their instruction during school hours.

5th.—As there is no English preacher on this Island, I shall be glad to preach to the English inhabitants, or to the English soldiers whenever an opportunity offers itself for that purpose."

It will be seen from this that he proposed to himself a diversity of engagements, to each of which, as the only Missionary on the Island, he devoted a portion of his time. In recording the history of his life in Java therefore, it may be well to give a distinct and connected view of his labours in each of these departments.

In so doing we shall notice first the results

of his labours among the European soldiers, to whom he obtained liberty to preach.

Mr. Brown, with whom on his arrival he had found a home was a truly godly man, and a member of the Lall Bazar Baptist Church in Calcutta. He had by his exemplary conduct, and godly exhortations, produced a spirit of serious enquiry among some of the men in the 59th Regt., then stationed at Weltevreden. The number that met at his house for mutual edification and comfort, before Mr. Robinson's arrival, was about fifteen. All these appeared to be men of decided piety, and they cordially welcomed among them a Missionary, who should administer to them the ordinances, and preach to them the word of Life.

On the 11th of May, he writes: "The soldiers here are greatly rejoiced at my coming amongst them, and I cannot help rejoicing over them. I know not how many of them are really pious, but I suppose the number is about twenty, perhaps more. Six of them have offered themselves for baptism; one out of the six has been accustomed to exhort at their meetings. I have now preached four times in the cantonments, and meet with every encouragement to continue my labours; for the poor soldiers come to hear a sermon like hungry men to a good meal. I preach in the

house of a sergeant in a large back verandah which will seat nearly a hundred people; we have seats for about sixty, and on Sabbath evening there were more persons present than could be seated. I intend preaching twice on the Sabbath, and once on Wednesday evening."

On the 23th he held a church meeting,—"the first ever held by a Baptist church at Java,"—at which eight candidates for baptism were admitted. "I now feel," he says, "that I have a great deal of work on my hands: learning two new languages, improving myself in others, preaching three times a week, receiving visits from the soldiers, and sometimes visiting the sick in the hospital, furnish me with so much employment, that I have no leisure for any thing but my work. I think I am now in the very place for which Providence has designed me, and I earnestly wish to go to heaven from Java." *

* It is worthy of remark, that this sentence first excited in the mind of the justly celebrated Mr. William Knibb of Jamaica, a desire to devote himself to the ministry. We quote his own words: "In the year 1811 I was engaged with Mr. Fuller as a probationer for the printing business. We were then printing a number of the Periodical accounts; and a letter written by Mr. Robinson, which was given me to compose, was the first means of creating a desire in my mind after Missionary exertion. One sentence, I remember, struck my mind very particularly, wherein Mr. R. speaking of the pleasing prospect of success, desired that

On the 30th of May, the solemn ordinance of believer's baptism was administered for the first time in Java. It was in a river, in a retired spot, enclosed by a thick jungle; a place chosen to prevent disturbance. "Some of the spectators were much impressed with the solemnity of the ordinance, and expressed their pleasure at seeing it performed according to the scripture mode. A few Malays were also present; but no one could explain to them the nature of it, or why it was administered; they were attentive and not one of them made the least disturbance; their curiosity was so much excited that they were not heard to utter a single word till all was over." On the following Sabbath, the Baptists in Batavia formed themselves into a church. The meeting was public: the ordinance of the Lord's supper was administered, and all seemed impressed with the solemnity of the ordinance. In June, Mr. Robinson writes: "I have every encouragement in my work among the soldiers: almost every sermon seems to be blest either to the edification of those who have already believed, or to

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he might go to heaven from Java. I thought that, however christians were separated during the short period allowed to human life, they all reached the same home; and that it would be far more delightful, and more honorable, to go to heaven from a heathen country than a christian one." *Life of Knibb, p.* 6.

the fastening of impressions on the minds of sinners. In such circumstances it is a pleasure to preach the gospel; for I go to the place of worship fully expecting to do good to the souls of men, and blessed be God, my expectations are not disappointed. Could you see how attentive these poor men are to the word of life, you would almost weep for joy at the sight; you would scarcely see any one move hand or foot during the time of worship; all seem to hear as for eternity. Last Sabbath evening our congregation was larger than it has ever been before: two persons received impressions then, which at present bid fair to be lasting. Our baptized brethren are very active in bringing persons under the sound of the gosple, and in looking for the effect of the word upon them afterwards." This little church continued to prosper, and by August of this year, it numbered twenty four members.

In September, an order was sent to Java from the Government of India, requiring Mr. Robinson to be sent back to England, and on the 18th, he received the following letter.

It appearing from an enquiry instituted in Calcutta, that you have not obtained the sanction of the Court of Directors to your residence in India, I am directed to require from

you an explanation by what authority you have arrived in this Island.

I am, &c.

C. ASSEY. *Secy. to Govt.*

Batavia, Sept. 18th 1813.

To this he sent the following reply:

"I have the honor to acknowledge the receipt of your letter requiring me to explain by what authority I have arrived on this Island.

"In the month of January, 1812, I presented a petition to the Right Honorable the Governor General in Council, requesting permission to reside on the Island of Java. To this petition His Lordship replied in substance as follows: "That His Lordship did not interfere in the affairs of Java, but had no objection to my coming hither, as he felt assured that I should conduct myself in strict conformity to the rules of the established Government.

"This, Sir, I considered a sufficient authority for my coming hither, and such I hope it will be considered by Government."

As soon as intelligence of this reached Serampore, one of the Senior Missionaries requested an audience of Earl Moira, "who being made acquainted with all the circumstances of the case was pleased to say, that he thought

Mr, Robinson ought not to be sent from Java." His Honor the Lieutenant Governor also, who had a very high esteem for him, encouraged him to hope that no measures would be taken to compel his return to England; and he was enabled to go on with his labours without further molestation for the present.

About this time, the church at Java succeeded in securing a new place for worship more commodious than the former. Two of the more experienced members were chosen deacons. The Church was divided into classes after the manner of the Methodists, and there was besides a class for enquirers, in which two of the best and most experienced members were appointed leaders. In addition to the services on the Sabbath and the Wednesday evening, a conference meeting was held on Saturday, and an experience meeting on Monday evening. These services together with the school which he had by this time succeeded in opening, and the study of the Malay, Dutch and Javanese fully occupied his time. "I have never, in all my life," he says in January, 1814, "been so much employed as I am now, and I may add never so happy in my employment."

Shortly after this however the small church there appears to have been severely tried. Some

that promised well, were seduced by the tempter, and fell into sin. Others, excited by a spirit of discontent, with drew from the communion of the church, without assigning any motives sufficient to justify their conduct, and set up a separate meeting among themselves. In one month this small church lost eight of its members; and their pastor suffered not a little from their ungrounded slanders and unkind reproaches. Notwithstanding these trials however, he was not left without encouragement. Others, benefited by his ministry, professed allegiance to Christ; and Mr. Jabez Carey, who had called at Batavia previous to proceeding to Amboyna, writes, "the church here is an excellent one, and pretty well attended by the soldiers."

Shortly after this, the 59th Regiment was removed from Weltevreden. In April 1815, Mr. Robinson says, "I have lately received several very pleasing letters from them. After many divisions and contentions they have again formed themselves into a church. They seem now to be fully sensible of the evil of their former conduct, and their letters contain many expressions of regret for their behaviour towards me. They have unanimously adopted the Church Covenant which I drew up for them at Weltevreden, resolving that no one

who refuses to sign that covenant shall become a member. Haggar who was the first person I baptized here has taken the lead amongst them. He has baptized three persons and administered the Lord's Supper. The number of members is now eleven, and there are twenty one others who constantly attend the meetings. He has written to inform me that the brethren have collected a hundred Rupees for the Mission."

In May 1815. Mr. Robinson notices having baptized John Phipps, a native of the West Indies, who had been for some time in the service of the Lieutenant Governor, and received from him an excellent character. This truly good man died in 1817 in Intally near Calcutta, and a brief but deeply interesting memoir of him was published by Mr. Lawson in the circular Letters for June, 1817. A short extract will we think interest the reader. John Phipps, while very young, learned to play the violin and became a tolerably good fiddler; and in this capacity he used to employ his time amongst the young negroes at their dances after working hours in the evening. Of the Gospel or of Divine truth he knew nothing. One day while going to the dancing place as usual, a minister met him and said, "Sir, you are the young man who draws away the people to dances by your

fiddling. By your means, all the young people of the neighbourhood are kept away from hearing the gospel. I seriously admonish you to leave off this trade, and turn and seek the good of your own soul." This unexpected address struck the fiddler dumb. He answered not. But his conscience spake within him,—"The minister says truth for I am the man." And this thought continually run in his mind, "He says truth, I am the man." He became anxious and afraid, but understood not his own feelings. Shortly after this he went to England where he entered a pious family, and joined the Methodist community. In Batavia, he constantly attended Mr. Robinson's ministry; and after his baptism removed to Calcutta. During his last illness, he was composed and happy: and on the morning of the day on which he died, said, "My Lord calls me away: I am going soon to him." Thus he departed rejoicing in God his Saviour.

Her Majesty's 59th having been removed from Weltevreden, the 78th was stationed there instead. Among these too, Mr. Robinson, and Mr. Trowt who arrived in September, 1814, found many who were willing to hear the word, and to whom their ministrations were much blessed. The officers were quite willing that the men should attend the services, but

manifested a great dislike to any of them being baptized. Having to administer this ordinance to one of the men, in August 1815, it was done privately; and shortly after this the Missionaries were prevented preaching in cantonments above once a week. A collection was therefore immediately made for the purpose of building a bamboo house out of the cantonments, to serve for a chapel. Two hundred Rs. were collected for this object, and the half was contributed by the soldiers themselves. On the completion of the house Mr. Robinson waited on the Colonel to request his permission for the soldiers to attend there. This was readily granted for the Sabbath, but not for a week-day.

Thus he continued to preach and to baptize till 1816; when on the 19th of August, "the flag of the Netherlands was again hoisted at Batavia;" and his labours in this department ceased.

It may perhaps be thought by some that in giving up so much of his time to the soldiers, he was doing a work alien to the object for which he was sent out. The answer to this may be best given in his own words "What I have done amongst the soldiers cannot, I think, be called a diversion of labour. It is true during the first few months of my resi-

dence here, I preached to them three times a week, but I could not at that time preach elsewhere on account of my not knowing the country language; and though I preached to a few more soldiers afterwards, yet I did not on that account preach the less in Malay." Between May 1813 and August 1816, he baptized upwards of forty men, who he hoped had been truly converted to righteousness, and was besides the means of saving benefit to many others who never joined the Baptist community. Surely, it could not have been an object unworthy of a Missionary to seek the good of his own countrymen; especially since his Divine Master testified his approbation by attending those labours with success.

CHAPTER X.

THE JAVA MISSION.—*(Continued.)*

[1813—1816.]

It has been stated that Mr. Robinson intended, as soon as opportunity offered, to open a School for his own support, and thus aid, if not entirely relieve the Funds of the Society of the expense of his maintenance. He also hoped, it would afford him the means of making more extensive efforts than he otherwise could, for the spread of the Gospel in Java.

His intentions met with the approbation of the Lieutenant Governor, the Honorable Mr. Raffles. The Dutch too were exceedingly anxious to secure for their children so favourable an opportunity of gaining some acquaintance with the language of

their rulers. At the same time, they urged that it was needless for him to make the attempt, until he had made himself sufficiently familiar with the Dutch, to explain the lessons in their own language to the children who might be sent to him for instruction. To the study of the Dutch therefore he applied himself with such assiduity as to be able with confidence to open the School on the 1st September 1813 at Molenvliet, in a house which was kindly provided for him by some of his Dutch friends. In October he, and Mrs. Robinson who divided the labour with him, had eleven scholars, and at the beginning of 1814, he wrote that he hoped the school would maintain them for the future. But this hope soon vanished. In June intelligence arrived of the restoration of independence to Holland; and the confident expectation that Java would be speedily restored to its former masters, led to the withdrawal of almost all the pupils.

It may by some be considered an unwise measure, that so much of a Missionary's time and strength should be devoted to such labours. But it should be remembered that those who first entered the field, in connection with the Baptist Missionary Society, commenced their labours on the principle that no Missionary should draw his support from the society any

longer than while he was not able to maintain himself: and the committee appear to have recognised this principle, and recommended its adoption whenever practicable.

We now turn to Mr. Robinson's labours among the Malays.

He had scarcely been a week on the Island before he secured the services of a teacher: but the difficulties he had to contend with in his efforts to acquire the language were numerous. His teacher could speak no language but the Malay; a copy of Howison's Dictionary he had, but this was of little use to him, as it was not of the Dialect spoken there. Marsden's Dictionary and Grammar, he could not procure till some months after, and then at the high price of fifty Dollars. The Dutch had never attempted any thing in the form of a Dictionary, except a small vocabulary in Dutch, Malay and Portuguese of which he could obtain only a few pages. Writing to Dr. Carey in October, 1813, he says, "I think I am placed much in the same circumstances relative to the Malay, as you were relative to the Bengalee. I pick up a few words as I can; my progress is very slow; so slow as to be almost imperceptible. I must make my own Dictionary, if I wish to have one on which I can depend. I generally put down all the words whose meaning I can ascertain,

from whatever quarter I can get them; thus I hope in time to form a vocabulary which may be useful to myself and to any brother who may join me. The Malays have no printed books; so that I am obliged to employ my teacher one part of the day in copying books for me to read the other."

Notwithstanding these impediments, such was his diligence and perseverance that in ten months from the date of his arrival on the Island, he was able to speak with considerable ease.

On the 17th April, 1814, he conducted a regular service for the first time in the Malay language. His congregation consisted of six or seven nominal Christians. "Thus," he says, "in the course of one year God has enabled me so far to acquire the language as to begin my work." On the following Sabbath, a larger house was offered him to preach in, and he had thirty hearers. He met with a few native christians thus on Sabbath and Wednesday evenings. The report of his preaching in Malay having got abroad, several of the most respectable Members of the Dutch church came to hear him; and Mr. Ross, the Dutch Minister who had always manifested the most friendly feelings towards him, invited him to

preach in the church. Mr. Bruckner, writing on this subject in a letter dated the 27th March, 1854, says, "the old Dutch Minister being then on good terms with brother Robinson invited him to preach in Malay to the Portuguese congregation, although he knew he was a baptist. I myself heard the old man say, "Let him preach to our congregation as much as he likes; for children he will not baptize, and adults will not offer themselves for baptism." The consent of the church council, and the Governor having been obtained, he preached in the church for the first time on the 15th of May; and it was agreed he should officiate every Sabbath and Wednesday afternoon. In June, he writes, "People of all ranks attend the Malay preaching in the church, from the richest to the poor slaves; for people are now beginning to bring their slaves to church that they may hear the gospel, which is a thing never done before. Thus I have a fine opportunity to make known the gospel."

The Malay Christians were very ignorant, respecting even the fundamental doctrines of Scripture. The Bible they had; but it was written in a style which few could comprehend. Most of them were descendants of the Portuguese, and understood very little of Dutch;

hence though they sometimes attended the services of the church, the benefit they had derived was very little. But it was not long before Mr. Robinson saw some fruit attend his labours. On the 25th July, 1814, he writes, "This evening died an old man who has been a constant hearer of mine, ever since I began to preach in Malay. He has for weeks past given very pleasing signs of a change of heart. He has often confessed that before he heard the Malay preaching, he had no serious thoughts of religion; but since that time he has made the salvation of his soul the main subject of his thoughts. He would converse on the state of his soul in so sensible and affecting a manner, that I have been delighted and surprised to hear him. I knew nothing of his illness till I heard of his death. He was not seriously ill above twenty hours. On the Sabbath afternoon, he called for his clothes to go to church, but was taken ill, and on Monday evening died. It seems from the account given by his attendants, that he spent much of the last day of his life in prayer. When speaking on religious things, the tears would frequently roll down his cheeks. But not his words only, his conduct also convinced them that knew him that he was a changed man. He was by trade a carpenter, and

frequently employed in making coffins. After hearing a sermon from, "Remember the Sabbath day to keep it holy," he asked me if it was right to make coffins on the sabbath day. From this question it is easy to see, he paid attention to what he heard, and wished to regulate his life by the Divine commands. This seems to be the first, and perhaps the most prominent, though I hope not the only instance of conversion under the Malay preaching." In the following September he says. "I hope we have five or six real converts among the Malay christians, but we hear nothing of baptism."

On the 26th of May, three Missionaries of the London Missionary Society arrived in Java; these were Messrs. Kam and Supper, and the devoted Mr. Bruckner, who still lives at Samarang. On the 16th of September Mr. Trowt of the Baptist Mission arrived.

Not long after this, Mr. and Mrs. Robinson and Mr. Trowt were seized with the malignant fever of Batavia. A letter written by the latter shortly after his recovery, will be read with interest. It is dated the 8th November, 1814; "Since I sent you an account of our arrival on this island, and a few thoughts respecting Missionary concerns here, we have been called by Him who cannot err to walk

in an obscure and painful path. Did I not know that the cause in which I am engaged is Divine, I should be ready to faint; but now, my faith is supported. I have seen a little of what the Lord can do, and I humbly hope that he will ere long appear on our behalf in this desolate wilderness, and cause us to rejoice at the entrance of the Mediator into the Sanctuary.

"On the 14th, October I accompanied Brethren Robinson and Reily to Tuggoo, a village about ten miles from Batavia, where is a church. About fifty people heard with attention. Brother R. published preaching there once in four weeks. On the evening of the 17th, agreeably to previous notice, Bro. R. commenced public preaching in our own house; about seventy adults were present, and listened with great attention. In general they were people who attend the church; a few were Mahomedans. On the 20th, Bro. R. preached in a village on one side of the road to Weltevreden, where there had never been preaching before. He spoke in a school-room, a little advanced from the dwellings, whence Chinese, &c. might easily hear him at their own doors. The proprietor of a spot of land closely adjoining this village has since offered to erect a place for worship on it. A considerable agitation on the subject of religion seemed to be dis-

cernible from the conduct of the people, and we began to hope that the period was not far distant when some genuine converts would be induced by the constraining love of Christ, to make a public avowal of their love to Him. In the course of the week, three persons sent us candles, another forms; every thing in this respect looked well. On the 24th, we again prepared for public worship, and were exceedingly pleased to witness a considerable increase of hearers. Many more than a hundred adults came, and discovered very great attention. Brother R. preached from Matthew, vii. 21, first part; and appeared to speak with more than usual solemnity. Though highly gratified by the pleasing sight, I could not divest myself of the load that hung over my eyes. I hoped rest would remove the pain. A violent fever ensued. I was delirious at intervals till the morning of the 31st, when the fever left me in a state of debility. Brother R's. circumstances are much more distressing." He was first attacked on the 26th October, but as the symptoms were slight, he preached in the church in the evening with the fever on him. At Deepock, about thirty miles from Batavia, lived a number of native christians, called Serenies, to whose ancestors their freedom and the land they accupied, had been given on condition of their be-

coming christians. They had expressed an earnest desire to hear the gospel, and Mr. Robinson had promised to visit them on the 27th. Anxious, notwithstanding his incipient illness, not to disappoint them, and hoping that the ride and change of air would be beneficial, he set out for that place on the morning of the 27th, but was so ill on the way as scarcely to be able to keep his seat. On his arrival he went round the place, and having found a suitable house for preaching, and fixed the times for the services, the fever returned with great violence; "the next day instead of preaching, he lay on a bed burning with fever till 9 at night, when he got into a buffalo cart in which he reached home at noon on the following day." Through the unremitting attentions and kindness of Mr. Trowt and Mr. Brown, he was mercifully restored. But scarcely had he recovered from this, than another attack came on, attended this time with dysentery and an enlargement of the spleen. Mr. Ross very kindly had him removed to his own house, where for some days his life was despaired of; but he was again mercifully restored, so as to be able to resume his work; yet never with the same vigour as before. From the effects of that fever he continued to suffer during the remainder of his life; it affected his head so seriously as ever af-

ter to render close application to study impracticable.

As soon as he became convalescent, some Dutch ladies who had attended his ministry very kindly endeavoured to secure for him a house in Ryswick, in a situation far more healthy than Molenvliet, and offered themselves to pay the rent of the premises; but they could not succeed in carrying out their benevolent intentions. In April, 1815, he writes, "I feared, that through my long illness, those who had formerly manifested a disposition to hear, would become careless again, but in this respect I have been happily disappointed. Indeed, it appears from some accounts which I have heard, that during my illness, many were much distressed because they could not hear the Gospel as usual. Since my recovery, I have been much pleased with the state of things amongst the Native Christians, or Portuguese as they call themselves. I cannot say that any of them are really converted, yet there are several who appear to be under serious impressions, and earnestly seeking salvation. Perhaps I might make an exception in favour of one, and call him a converted person, for I can scarcely think otherwise of him. He is now striving to begin a prayer meeting amongst those who seem seriously inclined, and I have

reason to hope that he will be successful. I believe it is a thing quite unknown at Batavia at present, for any person, except ministers to pray extempore before others. But this young man has ventured to pray several times and once or twice with sick persons. I heard him pray once, and that much to my satisfaction. He seems to be very desirous of doing good, and I hope he will in time be of great service to the cause; indeed he is some help to me already. He is one of the first fruits of the Malay preaching; he came to listen at the window, I believe, the first time I preached in Malay, and from that time he has been a different man from what he formerly was. He has suffered some persecution from his former companions, and has frequently been reviled with the name of my disciple; and told, that he follows me for gain; but notwithstanding all, he has kept on now for almost a year, and I hope he will endure to the end and be saved.

In June, 1814, the Java Bible Society was formed, with the object of having the Bible translated into the Malay dialect of Batavia, and the other dialects and languages spoken on the Island. The Bible then in use in the city was written in the dialect of Amboyna, where it was well understood, but here it was unintelligible; and a new translation had long been

considered desirable. While Mr. Robinson was yet laid aside by the fever to which reference has been made, a resolution was passed by the Bible Society on the 4th November, 1814, that Mr. Kool a Dutch gentleman, and Malay translator to Government, together with Mr. Robinson should prepare for the Press a new version of the New Testament. Before he was able to resume his studies, Mr. Kool had translated the Gospel of Matthew and presented it to the Governor. In February, a meeting of the Committee was held, when this translation was produced and a portion of it read. Mr. Robinson, who was present at the request of the Governor, observed that it was a literal translation from the Dutch; and the translator had, from the ambiguity of certain Dutch words, fallen into error in several instances. He was then asked to examine and report upon this translation, and himself to prepare a portion of the Gospel of Luke to be presented at the next meeting of the Committee. This report was laid before them in April following, and he was requested solely to undertake the translation of the Gospels and Acts. He was at the same time appointed a member of the Committee in the room of the Lutheran minister who had died a few months before.

About this time, on hearing of the death of Mr. and Mrs. Sutcliff; he writes thus to his mother: "If ever you, my dear mother, have rejoiced that you have a son a Missionary, you may look upon Mr. Sutcliff as the means of your having that joy. I have been exercised with a long illness, by which I was prevented from preaching for four months, but I am now through mercy perfectly well, and as busily employed in my work as I can be. My wife has also been very ill, but the Lord has restored her also. I now preach regularly five times a week; four times in Malay and once in English. Besides preaching I am engaged in translating the Gospels and the Acts into Malay for the use of the people of this country. I have undertaken this at the request of the Java Bible Society. If you could see how much work I have to do, how necessary the Gospel is here, how willing some are to hear, and how ignorant others are, I am sure you would be ready to thank God that you had been called to part with a son to be employed in his work; yea, I think you would almost wish that all your sons and daughters too were employed in the some glorious cause. For my own part, I can truly say, that I should feel it a great happiness to see any of my brothers or sisters come to join me in the work of the Mission. I think there are twenty or thirty people in this

country under serious concern for their souls by means of the Malay preaching, and I think some good is doing among the soldiers to whom I preach in English. Notwithstanding all the trials and afflictions, I have experienced, the work of the Mission is what I love. I am happy in it, and I wish to live and die in it. Should we meet in heaven, which I hope will be the case, with a few souls from India to whom the Lord has blessed my poor efforts, you will not then lament that you parted with your son, nor I that for Christ's sake, I left my mother. I live in hope of the day when we shall meet to part no more."

In June, he writes, "I do not wish to be too sanguine, nor to excite expectations which will not be realised; yet I cannot but think there is much good doing at the present time. The word is heard with great attention; many attend three times a week, and some four times. The person I mentioned in a former letter, whose name is Henrick, gives me great pleasure: he is very zealous, and exerts himself much to do good. He requested me to preach at his house last week; the house was quite full; and some I hear went away for want of room. I preached last month twenty two times, I thank God for my health again, seeing there is much to be done for him; how distressing it would be to

be laid aside from my work by sickness, while there is such a prospect of usefulness."

On the 3rd of July, he was informed that he must resign the church, or say nothing to the native christians about baptism either in public or private. With this condition he could not conscientiously comply, and resolved rather to leave the church; but as he had received no official communication, he continued his ministrations there as usual. This attempt to baffle him in his labours appears to have been dictated by the envy of some; and was not, as will shortly appear, participated in by the majority of his hearers. In September he notices the receipt of a letter from Dr. Ryland, informing him that an application had been made by the Society to both the English and Dutch Governments for permission for him to remain in Java,—and the application was acceded to. But in November, Mr. Trowt received a letter from Mr. Dyer, stating that the Society did not think they could support the Java Mission much longer unless the Missionaries could assist in supporting themselves. This was very discouraging, especially as there appeared no possibility now of their doing any thing for their own maintenance. But Mr. Robinson thought he might diminish his expenses by ceasing to preach in the church;

where of course he was expected to appear in black; and "the price of black cloth was seventeen paper dollars, a yard, and silk and satin were a hundred and fifty per cent dearer than in Bengal." No sooner however had he proposed on this ground to discontinue his ministrations in the church, than a subscription raised among his hearers of something more than a hundred Rupees monthly, showed how strongly the majority of them desired that his labours among them should be continued. In January, 1816, he says, "The subscription made for me in December amounted to 192 Java Rupees paper, should this subscription continue, I shall want but little support from the Society except for extraordinary occasions; but there is no dependance to be placed on that which I may soon be obliged to relinquish for conscience' sake."

About the end of January, 1816, the Bible Society held a Committee Meeting, at which he presented the translation of the Gospel of Matthew which had been completed, but was not quite ready for the press. A donation of fifteen hundred Rupees was voted to him to encourage him to go forward; and another of a thousand Rupees was voted to Mr. Trowt to enable him to defray the expences of teachers, &c., for the Javanese translation.

Among the Mahommedans, Mr. Robinson appears to have met with very little encouragement. "I am glad to find," he says, "that they think a little on what they hear, though I am afraid none of them have received any saving benefit. Preaching to Malays is not like preaching to Bengalees. In Bengal you may collect a congregation under a tree, or in the market place. Here we must go from house to house, and think it a great point gained if all the inhabitants of a single house will listen to our message." In another letter he says, "they are so ignorant that they understand nothing, or so prejudiced that they will take nothing into consideration. I hope however that when we have a few books to give them, a spirit of inquiry may be produced among them. It is difficult to get an opportunity of speaking to them in any numbers. One evening I think I had more than thirty round me; they heard well, and put some very pertinent questions. In general however a cold reserve, or an obstinate resistance characterizes the reception the Malays give to the Gospel."

CHAPTER XI.

THE JAVA MISSION.—(*Continued.*)

[1816—1821.]

The year 1816, was crowded with events which proved to be of great importance in the subsequent history of the Java Mission. In April, Mr. Gottlieb Bruckner, whose arrival has been already noticed, having changed his views with regard to the ordinance of baptism, was immersed at Samarang by Mr. Trowt; and immediately after joined the Baptist Missionary Society.

In the same month two Dutch Commissioners with a Division of troops arrived at Java They were accompanied by a new Dutch clergyman, who was high in repute for learning and abilities, and who declared his intention to stay in Batavia and learn the Malay language. Mr. Robinson was induced from this and other cir-

cumstances to think that if he continued to preach in the houses of the Malay christians as he had hitherto done, it might bring them into trouble with their new minister. He therefore intended, without leaving them altogether, to discontinue his regular visits, until they should themselves renew their invitation. On his return from Pamanoollah, about eighty miles from Batavia, whither he had been invited to baptize Mrs. Knaggs, a Dutch lady residing there, he visited the Native christians and inquired into their state. He found that they had kept up their meetings, and were anxiously waiting for his return. He then took the opportunity to warn them of the difficulties in which his visits might involve them, and the apprehensions he had that they would incur the displeasure of their ministers. At the same time he assured them there was no unwillingness on his part to continue his labours among them. They replied, that if the matter stood thus, they thought they could find courage to ask him to preach. A day or two after, some of them called upon him, and informed him that eight of them had agreed together to invite him to continue his ministrations among them, and to abide by the consequences. He accordingly acceded to their request; and he says, "So eager were the people to hear, that I found the

house full; I suppose there could not have been less than a hundred. They then requested that I would preach to them every Friday evening; and to this I readily agreed."

His apprehensions on this point were not groundless. In July, he writes, "I feel much anxiety on account of those persons who requested me to preach to them in a private house, for though I forewarned them of the result, they seem much disconcerted now their ministers show their displeasure. These people, after all the pains I have taken with them, understand and feel so little of religion, that if they stand in the day of trial, I shall wonder. My situation is peculiarly trying and difficult; I need the wisdom of a serpent, the innocence of a dove, and the fortitude of a confessor. Still I do not despair; my strength is made equal to my day, and I hope I have one Friend who can help in every distress. I never felt the importance of prayer so much as I do at this time; and I hope that my prayers are not unheard."

In May, 1816, Baron Van der Capellen, the new Governor, arrived. In the following month, Mr. Robinson writes, "I think the time is coming on, when the state of things at Batavia, will change either for the better or the worse; indeed I expect that very soon a wide

door will be opened for me in this country, or that I shall be quite shut out. I have paid a visit to Baron Van der Capellen, the Governor. My principal object was to ascertain whether, under the expected Dutch Government, complete liberty of conscience would be allowed. On this point I received the fullest satisfaction; for upon my asking the Baron, whether the Government would take any offence, should any of the people in Batavia adopt my sentiments, he replied,—"Not in the least; we must bear with each other's failings in these respects; liberty of conscience is a fundamental rule of our Government." Upon another point, however, he did not give me equal satisfaction: when I put the question whether I might be permitted to stay in the country, under his government; his answer was, "I cannot tell: that is a matter not yet determined." I enquired whether I should call on him again to receive that information, "Yes," said he, "when I get the Government;" thus I was left quite in a state of suspense; nor can I tell what opinion to form of the matter.

"If I should obtain full liberty to stay in this country, and all restraints should be taken off, my work in the Malay language will so multiply upon my hands, that I shall have no time to learn a new language. I have so much

to do already that many days I can find no time to sit down to translation. I preach twice in English, and twice in Malay, hold a conference in English on Monday evening, and two meetings in Malay, for the instruction of my servants and a few Amboynese soldiers."

In July, he baptized Mr. and Mrs. Diering. Mr. Diering was a member of the Dutch church, but attended the Malay services, and for fourteen months had been seeking after the truth. Mrs. Diering was a native of Batavia, of Portuguese extraction. Not long before her baptism, she had attended the instructions of a Deaconness of the Dutch church, with the view of being admitted to the communion of the Lord's supper; but afterwards with her husband solicited baptism. The administration of the ordinance on this occasion created much consternation among the native christians; so alarmed were they, that Mr. Robinson was obliged to desist from preaching to them for several weeks. In the interval he held a meeting at Mr. Diering's on Tuesday evenings; but his house being somewhat remote from the part occupied by the christians, very few of them attended; the majority of his hearers were Chinese.

In August the Government of the Island reverted to the Dutch. Mr. Robinson then

waited on the Governor to ask his permission to remain in the country; the reply was that he had not taken the matter into consideration; but he was at liberty to stay for the present. He asked many questions in a friendly manner, and the impression on Mr. Robinson's mind was that he was inclined to favour the Mission. "Before I left him I put him the question plainly—Has your excellency any objection to my preaching in private houses. He replied, No. Go on as you do; and if I have any thing to communicate to you, I will inform you of it, without further trouble. Thus closed my interview with the Governor; and I returned home with a glad heart, thanked God, and took courage."

He was again enabled to commence the Friday evening meetings: "Thus" says he, "the things that have happened to me have fallen out rather for the furtherance of the Gospel; for now two meetings are held in Batavia in the week, instead of one." The Gospel of Matthew was this year put to press, and printed in the Roman characters. In August, the first supply of Malay Tracts was received from Serampore. Before the means of printing in Malay had been procured there, Mr. Robinson had written two or three tracts; but had given away the manuscripts. Tracts and Gospels in the

Chinese language, had been distributed; and were well received and attentively read; and it was hoped, that the distribution of them in Malay, would induce the Mahomedans who had hitherto manifested so much dislike to the Gospel, to pay some attention to its truths. "The Malay tracts too have been well received, but probably for no other reason than because their contents were unknown. I have not yet seen a single Mussulman inclined to give the Gospel a favourable hearing."

In October of this year, this Infant Mission was called to sustain a severe loss in the death of Mr. Trowt: "He is gone,—Mr. Robinson writes,—gone no doubt to receive the reward of his short but active services. But I cannot help mourning: I mourn for my own sake, and mourn for the Java Mission. His loss will be severely felt; for his whole soul was in the work of the Lord, and whatsoever his hands found to do, he did with all his might. Were I called upon to give his character, I know not how I could do it better than by saying, He was very diligent, and very pious. He has seldom enjoyed good health since he has been in Java, and I fear his great exertion in learning the Javanese language had no small share in hastening his end. On the

26th October, he left this world of sin and sorrow."

Before the close of the year, the effects of the jealousy which was excited in the minds of some on account of the baptism of Mr. and Mrs. Diering, begun to be manifest. "The Churh wardens feared a general dissent from the established church," owing to the success Mr. Robinson met with among the Malay Christians; and in November his ministrations in the church were interdicted, and Mr. Supper was appointed in his room. On the 12th of December, a letter from Mr. Bruckner informed him that the Dutch Ministers had presented a petition to the Government against dissensions, that is, against the labours of the Baptists. But he still resolved to preach the Gospel, wherever God might open a door, without regarding what man might say.

On the 26th December, the arrival of Mr. and Mrs. Phillips of the Baptist Mission cheered him much. Not long after this it would appear the Governor communicated with him on the subject of the petition that had been presented to him. No record of this communication remains, but the purport appears to have been, not a direct interdict upon his labours, but an expression of His Excellency's disapprobation. Upon this, he with his col-

league, presented a memorial to the Governor. Not receiving a reply to it for some time, they on the 16th July, 1817, waited upon his Excellency, "to ask permission for Bro. Phillips to proceed to Samarang, and to know whether he had any thing to say on the subject of our memorial. We found him still in the same mind relative to the baptism of native Christians. Upon my telling him that another person wished to be baptized, he did go so far as to say that he should not hinder it, but still did not approve of my doing it, lest it should create a disturbance in families. He desired Mr. Phillips to put his request in writing and he would consider of it. It appears that we must consider ourselves as here by connivance only, and that no Missionary can be authorized to stay but by the Court of Holland." On the same day, Mr. Robinson wrote to Dr. Ryland, requesting that a deputation be sent to his Majesty the King of the Netherlands, with an application on behalf of the Java Mission. In accordance with this request Messrs. Roberts and Potts visited Holand, "for the purpose of endeavouring to procure full liberty of conscience and security of residence for the Missionaries in Java." They were graciously received, and His Majesty was pleased to say, that "he saw no reason why

the whole of the request made by the deputation should not be granted, and they might be assured that he would do in the case whatever might be compatible with the welfare of Java."

In the mean while, Mr. Robinson was exposed to fresh difficulties. On the 22nd July, he writes, "This evening heard that the Governor and his Secretary are gone to the Eastward where they will be absent several months; thus he has not answered our expectations in replying to Bro. Phillips's request, which was sent to him on the day we waited on him. Several circumstances lead us to conjecture that the English are unwelcome here, and that their residence here will be made very uncomfortable. We now fear that it will be a difficult thing for Bro. Phillips to proceed to Samarang, as it appears that His Excellency, however fairly he may speak, has no intention to grant him permission; and to proceed without his permission might he construed into a crime which would give the Governor a pretext to expel us the country." On the 24th, Mr. Phillips called at the Secretary's office, and was informed that the Governor had left nothing there addressed to him. One of the assistants told him that it was not in the Governor's power to grant permission to any minister but those of the reformed Church to

remain at Java; but added that if he went to Samarang he might perhaps remain unmolested till he could get permission from the King.

On the 2nd of August Mr. Robinson baptized Mr. Mülder, a native of Batavia, who attributed his first religious impressions to a Malay sermon preached about three years before.—On this subject, he writes to Dr. Ryland, "Perhaps some persons may suppose, that these native Christians only change their sentiment relative to Baptism when they join us, and that my preaching among them rather promotes the interests of a party, than the general cause of Christianity. This however is not the case; for I found these native Christians, as they are called, deeply sunk in sin. Sabbath breaking, drunkenness, gaming, fornication, and (if I may credit report) conjuring, and almost all other gross sins were common among them, and are common among the generality to this day. Some of them pretend to believe the doctrine of the transmigration of souls, and others are deeply tinctured with the spirit of of Deism, through becoming acquainted with the works of Voltaire. Surely such characters are merely men of the world."

On the 13th August he writes, "This evening I heard that some of the native Christians have presented a petition to the Governor

against me, stating that I have baptized Mr. Mülder, and requesting that I may be expelled the country. It is said that Mr. Ross, has drawn up this petition. The Governor is now at Samarang.

"16th August. This evening I heard that two addresses had been presented to the Governor concerning me; one by the Church council which was drawn up by Mr. Ross. It is said that they have not requested tnat I should be expelled, but that I should be prevented from baptizing any more of the native Christians. As the person who gave me this information was likely to know the truth, and one whose word I could believe; I suppose this is the true state of the case.

"22nd August. This evening I received a letter from the President of the Magistrates, prohibiting me from baptizing any more of the native Christians, till I hear from Samarang, upon pain of punishment.

"23rd August. This morning after deliberating on the contents of the letter I received last night, it appeard to Bro. Phillips and myself that it would be better not to return any answer to it, as the probability is that if the Governor sends us no order from Samarang, he will return to Batavia in two or

three months, and then of course the restrictions of a Magistrate will lose their weight.

"About noon heard that the Magistrate had been to the house where I am accustomed to preach, and prohibited my preaching there any more. I called on him this evening to enquire into the truth of the matter, when he told me he had given no such order. Thus I discovered that another person had been daring enough to go and forbid the services in the Magistrate's name without any directions from him to that effect. I was also told at the Magistrate's house that an answer was expected from Samarang in fourteen days.

"25th August. This morning waited on the President of the Magistrates and showed him the letter I had received. He said it was not sent by his direction, for he only wished the matter to be proposed to me in the form of a request. It was reported on Friday last that a person was going to be baptized, and the father of this person being warmly opposed to his son becoming a Baptist requested the Magistrate to prevent it, and this was why he interfered. I informed the President that Mr. Kool had gone to the house where I preach, and in the name of the Magistrate had forbid my preaching; and

requested that he would reprove him for so doing: which he promised to do."

These impediments to the prosecution of his labours though annoying were not allowed to interfere with the discharge of duty. Mr. Phillips, writing in June, 1817, says "The congregations in Batavia [illegible] which Mr. [illegible] have [illegible] a little [illegible] and I hope [illegible] has [illegible] own will [illegible] watered by divine influence [illegible] an abundant harvest. [illegible] some of his hearers [illegible] may be formed [illegible] and proper [illegible] they are seeking the kingdom of [illegible] We have great satisfaction in the con[illegible] Mr. Diering; he is a valuable auxili-

[illegible] October, Mr. and Mrs. Phillips embarked [illegible]. Sometime before their departure Mr. Robinson had commenced to hold an English service on the sabbath evening at his own house; his auditory consisted principally of American merchants and the Captains of Vessels touching at Batavia. At the beginning of the following year, Mrs. Diering's relatives who had almost forsaken her on account of

her baptism, became reconciled; their prejudices wore away; and at her grand mother's house, he was enabled to establish a weekly meeting for prayer and the exposition of the scriptures.

"The number of hearers," he remarks, "is but twelve or fourteen; but these are more than I can get at Mr. Diering's house. Every thing here seems very dull; I am grieved at the state of things, but not particularly discouraged, for I still hope that the Lord will appear for us, and cause us to see prosperity. I have heard nothing further from the Government." It appears however that efforts were again made to procure him permission to preach in the church, but without success. Writing in April, 1819, he says, "My prospects are a little pleasing; for the number of my hearers has been augmented in each place; and our praying friends I hope increase, both in the gift and in the spirit of prayer."

Much of his time was also occupied in the preparation of Malay Tracts and Books; among which we may mention particularly the life of Bunyan, and a small volume consisting of 113 Hymns; which were reprinted in Holland and are still used in the Malay churches. Regarding these labours Mr. Bruckner writes

in 1854, "He translated Bunyan's life into Malay and added some suitable notes to it. He also composed other valuable tracts in Malay, and about a hundred Gospel hymns in that language which have not yet been exceeded by any for their excellence." Mr. Robinson remarks: "I have laboured upon them full two years, and have bestowed on them all the pains imaginable. I have copied each one with my own hands not less than seven or eight times, and have corrected and altered them, till it is not in my power to make any further improvement in them. I must leave the critics in the Malay language to say what they please of them; I hope they will stand the test of fair criticism; but my object has been to compose a little work that may be useful." The Reviewer in the Baptist Magazine has these remarks: "Some of these pieces are imitations of Hymns in common use among us; but the greater part are entirely original. Of their merits in a literary point of view we do not profess to be able to speak; but we are happy to adduce the powerful testimony of an individual, the learned author of the Malayan Dictionary,—whose competence to form an opinion will be universally admitted. This gentleman, after speaking in high terms of Mr. Robinson as a Malayan scholar, ob-

serves, "The Hymns he has composed in that language evince an uncommon degree of proficiency in it, and in point of idiom would do credit to a native writer." So far regarding the hymns; but says Mr. Robinson, "if you ask how many souls have been saved by my means. I have but a poor account to give. I cultivate a barren soil, which produces only here and there a half-grown shrub. Plants of luxuriant growth are not to be found here. I often feel much distressed; but the Lord enables me to go on, though I often feel as if I could preach no more, I fear that I shall have but very few at last to be my joy and crown of rejoicing."

Among the Mahommedans and Chinese his labours were attended with apparently little success. Of some he indulged the hope that they were truly converted; but the number of such was small. Of the Chinese he baptized one named Thea'n on the 26th September 1819, amidst some there or four hundred of his countrymen who stood round as spectators of the solemn ordinance. A few extracts from his journals referring to his labours among these people will we think be read with interest.

25th July, 1820. "Went to Chilinching this morning. I left home before six, and arrived there a little after eight. There were but few

people in the market; it was the time of harvest, and many were gone to gather in their crops. Having disposed of my horse, I offered a tract containing 15 Malay hymns, to a small group of country people, but they said, they could not read. On my offering to read it to them, they listened with some attention; but some noisy Chinamen soon obliged me to move further off where there was less confusion. A Malay man took a Hymn Book and shook hands with me as a taken of gratitude. I passed on to a gambling shed where a Chinaman wanted a book. Finding myself surrounded with another group of Malays, I begun to read a hymn and to enlarge upon its contents; but was soon disturbed by a China butcher blowing a horn as a signal for his customers to come and purchase his pork. After I had done speaking I offered books, but the general cry was, We cannot read. I proceeded to the middle of the market where I offered books again; and again the excuse was, We cannot read: Well, if you cannot read, said I, come and hear, and I will read to you. I read several hmyns and explained their contents, and my hearers were now not only more numerous, but more attentive than before. Some who refused the books before under pretence that they could not read, now took them; and others who fancied they could

not read Malay without the vowel points, began to have a better opinion of their abilities; while a few begged some for their relations and friends who they said could read them. I stood perhaps an hour in this place, all the time exposed to the sun. I was now faint and unable to do much more, I went to a stall and sat down; but could not succeed in getting another group round me. Indeed I had not strength and spirits enough, for I had already talked two hours, besides riding twelve miles, and not having had any refreshment since I left home, and not being very well in health. I was quite exhausted and obliged to desist. I had now to ride three miles to Tugooh where I preached in the afternoon. My hearers were few but attentive; and I hope the word has had some effect in this dark village."

26th July. Preached at Tugooh again this morning. My hearers were few; but it was pleasing to see them so attentive. I intended to return home in the afternoon but was prevented by rain. The old man at whose house I lodge is still ill, and in all probability will not recover; there seems however some reason to hope that he is prepared for the change that awaits him.

The following Extracts contain references to

some Chinese customs, which may be found interesting.

26th August. This morning Sun Long called on me and told me that he wished to get a house in which the Chinese might meet for instruction in the Christian religion, and that he had one in his view, which he would show me if I would accompany him to town. He added too that his employer's son, a young man, was very ill, and I might at the same time call on him and pray with him. "You prayed with me," said he, "when I was sick, and the Lord Jesus certainly heard your prayer, for I recovered soon after, and without any medicine." I went with him immediately, and found the house he spoke of was on the premises of his employer, who besides his sugar works in the country had a large house and premises in Batavia. I found the young man had been ill with a fever nearly a month. He had attended Malay worship once or twice; and now requested me to pray to the Lord Jesus that he might recover. I told him I would; but it was not certain he should recover. "Jesus," said I, "is able to restore your health, and perhaps he will; but your soul is much more diseased than your body, and if you pray to Jesus for the pardon of your sins and for a clean heart, he will

certainly hear you." After praying with him I offered to give him some medicine, for I had understood that his only physician was an ignorant Malay woman, who depended more on the efficacy of charms than on the qualities of her medicine. I thought it necessary however to tell his mother that I was no medical man though I had occasionally given a few doses of medicine to poor people who could afford no better assistance, and that I could not be answerable for the result; but that I would do my best, and that we must depend on the Lord's blessing for success. The old woman gladly accepted my proposal.

12th September. Spent the whole of this day in Batavia, and the greater part of it with Sun Long and the sick Chinaman. I read and explained two Chapters to them, and we had much discourse together on religious subjects. "I spoke to Sun Long on the subject of worshipping the ashes of his ancestors; but this he denied. "Why do you not then," said I, "throw them away?" "The ashes of my wife's ancestors are mixed with those of mine, and if I were to throw them away, she would turn me out of doors, for the house is hers; but wait a while, and if I cannot by fair means persuade her to forsake idolatry, I will leave her, and take a house for myself."

"When a Chinaman dies, some of his relations go to three or four different houses, begging ashes. These ashes they sift, and put into a pot, and carry to the grave of the deceased person at the time of his interment. The pot containing the ashes is afterward placed on a table in a conspicuous part of the house of the surviving relatives, and a small stick of aromatic wood is lighted, and stuck in the pot every day; and at the time the stick is burning the survivors worship the ashes, or rather their deceased relation; for they suppose the spirit of the deceased is present there. The act of worship consists in placing the palms of the hands together, and advancing them to the forehead; at the same time the whole body is inclined forward towards the pot. Chinamen also often offer up prayer to the ashes or spirits of deceased relatives; but they never pray for pardon, or any thing relative to the life to come, but only for gain, success in their undertakings, freedom from disasters, &c. When they come from their own country to settle at Batavia, they commonly bring the ashes of their relatives with them. The quantity contained in one of these pots differs; in some houses I have seen I suppose a full quart; and in others not more than a pint, or even less than that."

14th September. This afternoon commenced worship in the house of Sun Long's employer. Several Chinamen were present who I suppose never heard any thing of the gospel before. They were very attentive; and after I had done, one of them enquired when the day of resurrection would come; and another said. "I have buried five children; now you say, the dead will all live again; shall I then see my children again?" One of them wished to know whether by means of the book of which I had been speaking,—the Bible,—I could tell fortunes. I invited them all to come again next Thursday afternoon; and I intend if the Lord permit, to hold a meeting there every Thursday afternoon at 4 o'clock.

18th September. The'an told me that the old Chinawoman to whose son I gave some medicine, and who is now nearly recovered, is desirous of returning thanks to God; but does not know how to do it, and wishes me to go and instruct her. The question it seems is, whether she is to kill a few fowls and ducks, and burn a few bundles of paper according to Chinese custom on such occasions; or whether she is to do it in some other way.

19th September. Went this evening to see the old Chinawoman and her son. As soon as I

entered the door, I saw The'an reading the gospel of Matthew to them in Malay. This was a pleasing sight. The old woman it seems had previously to my visiting her son, made a vow that if he recovered she would make an offering in a neighbouring temple; but having now heard something of Christ, she hesitated; on the one hand, doubting whether it would be right to make her intended offering, and on the other, not feeling satisfied that she ought to omit it. I told her that God required no offering but the heart, and that it would be very sinful in her to worship an idol, after the Lord had shown her so much mercy. She acquiesced in all this, but thought as she had made a vow, she ought to make some special acknowledgement of the goodness of God to her. I proposed that Mr. Diering, The'an and myself should meet at her house next Friday evening to return thanks for her son's recovery; to which she readily assented. From the conversation I had with her, I have no doubt that the gospel has made some impression upon her mind. The young man seems well disposed and inclined to hear; but he is not so serious as his mother; still I hope they both make some attempts to pray.

22nd September. Held the prayer-meeting as proposed. Ten or twelve persons including

the family were present. The'an prayed before his countrymen with much plainness and freedom. One man present told me that he had been to hear the word formerly; but he knew that if he became a disciple of Jesus, he must lay aside all unjust methods of getting gain; and he plainly intimated that such a line of conduct would not suit him."

Thus he continued to labour, having his hopes sometimes raised, at others blasted. But the Dutch Government continued forcing upon him greater restrictions until his stay in the Island became exceedingly uncomfortable. Mr. Bruckner writing after his death, says, "After carrying on his labours for several years even under the Dutch Government, Mr. Robinson found it very unpleasant to remain much longer where the authorities seemed to be against him, and the church very inimical to him. His preaching in his own house was just not forbidden him; and some person having been baptized by him, he received a summons from the Magistrate to appear before him on account of it. He found it necessary afterwards to take a trip up the country for his health, but could not get permission to do so." Sir Stamford Raffles was then at Bencoolen, which on the arrival of Messrs. Ward, Burton and Evans had become a Mission Station; and Mr. Ro-

binson was invited to join them; this invitation being kindly seconded by His Excellency the Governor, to whom he was well known. "After a correspondence which displays much conscientions solicitude to make the proper decision, he finally complied with the proposal," and left Java on the 26th June, 1821.

Thus ended his labours there; labours attended with many discouragements, numerous difficulties and not large success. But to all who love the Redeemer's cause it will be gratifying to learn that the Javanese and Malays are now reaping the benefit of some of those labours. Dutch Missionaries were afterwards sent to Java, who have ministered faithfully; several thousands of the Natives have embraced Christianity; and among other causes which may be supposed to have produced this happy result, Mr. Bruckner mentions, a Tract of 46 pages, drawn up by Mr. Robinson in Malay, and afterwards translated and printed in Javanese. "Its title is, the Way of Salvation. It is a real solid Christian Tract; it says some things very plain against Mahomedanism, as to its entire insufficiency for securing salvation. It caused a great sensation among the Natives, so that even the Police interfered with my Tract distribution."

He rests from his labours; but his works do follow him.

CHAPTER XII.

THE SUMATRA MISSION

[1816—1821.]

During his stay in Java, Mr. Robinson had, in his letters to the Missionaries at Serampore, and to the Society, urged upon their attention the probable advantages of establishing a Mission at Sumatra. On the South-West coast of this large Island, the English had a settlement and factory, to which the name of Fort Marlborough was given; it was about three miles distant from the ancient Dutch factory of Bencoolen. Sir Stamford Raffles, the Governor of the Islands in the Archipelago, had his residence at Fort Marlborough; and always mani-

fested an ardent desire that the blessing of knowledge and civilization, should be extended among the inhabitants, and therefore did much to encourage Missionary enterprise, In 1818, a proposition was made to Mr. N. M. Ward, a Nephew of Mr. Ward of Serampore, to proceed to Bencoolen, and spend his life in efforts to benefit the Malays. He was by profession a printer; and acceding to this proposal, he at the close of 1818, accompanied His Honor to Bencoolen, taking with him a press and types. He was joined on the 9th of June, 1820 by Messrs. Burton and Evans, of the Baptist Missionary Society: but they shortly after removed to other parts of the Island, the former to Sebolga, and the latter to the Dutch settlement of Padang.

Mr. Robinson having been invited to remove to Bencoolen, arrived there on the 3rd July, 1821. This was for him a happy change. Released from all those restraints to which he was subjected in Java, he now breathed in the healthy atmosphere of religious freedom; and being already familiar with the language of the people, he was enabled at once to commence his labours. Shortly after his arrival he writes, "I have had an interview with the Governor, who received me with much kindness as I expected, and promised to do all in

his power to assist me. Mr. Ward has not yet returned from Bengal: his return will be the signal for commencing printing, and I hope with good effect. Should I now see a little prosperity I should rejoice; but after having been so long in the vale of adversity, I dare not be sanguine. I know I can do nothing, and if the Lord does not carry on his own work, I shall be unsuccessful. I wish to establish Malay preaching in our own house, on the Sabbath afternoon, but as the experiment is untried, I cannot say how it may succeed.

"Mr. Burton is now thinking of proceeding to Nias, a most important station, and one where he will not have to contend with Mahommedan prejudices to any great extent. There are several tribes in and about Sumatra who have not embraced the religion of the false prophet, and it is very desirable that we should have Missionaries to send among them. If they are not converted to Christianity, they soon will be to Mahomedanism; for the disciples of the crescent are unceasingly active in spreading their pernicious tenets, and whoever receives the doctrines of Mahommed imbibes at the same time an almost invincible prejudice against the Gospel. To convert a Mahomedan is humanly speaking, a task unspeakably more difficult than to convert a heathen, or one who

knows nothing of any religion; hence it is much to be wished that Christian Missionaries should go among these tribes, while the task they have to perform is comparatively easy.

"July 24th Having preached twice in Malay since the date of the above, I am happy to add, that there is a great probability of our obtaining a stated congregation, composed of several different descriptions of people. The prospect at present is fair; may it never be clouded! Mr. Ward has arrived from Bengal in good health, and I hope will soon be able to preach in Malay. Mr. Evans has left for Padang."

A few months after this a chapel was built in the town, beneath the shade of a wide spreading Banyan, where Mr. Robinson preached every Sabbath. He also frequently visited the markets and other places of public resort, and preached the Gospel, "with a fluency which excited the astonishment and admiration of the natives," who listened to him with attention, while he was engaged sometimes for three or four hours together, combating the doctrines of the false prophet, and directing his hearers to the only Saviour of mankind. With the chaplain of the Station, "the pious and amiable Mr.

Winter," he was enabled to establish a monthly prayer meeting for the spread of the Gospel. The meetings were held in the church vestry.

The following extract of a letter to his father written in February, 1822, may be read with interest:—" Numbers of persons receive books, and some few seem inclined to read them; but the greater part of the inhabitants of this country are unable to read. You would think perhaps that they would be glad to receive instruction; but the contrary of this is the case. Ignorant as they are, they often think themselves wiser than we; yea, they think themselves the true servants of God, and regard Christians as unbelievers. They are firmly persuaded that all who believe in Mahommed will certainly go to heaven, sooner or later, while all who reject him will certainly be lost for ever. People in England know but little of the difficulties and discouragements which we have to bear; we ride miles perhaps under a burning sun to talk to a few people, and when we address them on the subject of religion, they treat us with cold indifference, or laugh at us, or are angry with us, or endeaveur to prove all we say to be false. How very different are the circumstances of a minister in England, who can have some hundreds of hearers every time he

preaches. *His* concern is to preach, *ours* is to get hearers. I should be delighted could I but ensure a hundred hearers two or three times a week, for I find but little difficulty in preaching; the Malay language is now almost as familiar to me as English."

Mr. Robinson had not been there a year, before he was on the 25th of May, 1822, called to sustain a severe loss in the death of his wife. "All who attended her sick bed were pleased with her end. She did not say much; but what she did say gave great satisfaction.'" At her interment, the funeral service was read by the chaplain. Seven weeks from this day, Mr. Winter himself rested from his labours, and Mr. Robinson was invited to read the same service at his grave. He did this without hesitation because he felt that on this occasion there was no part of that solemn service that could not be conscientiously read by any dissenter. "We were with him much," says Mr. Robinson, "during his last illness. It was on his deathbed that he preached his loudest sermon; it was here, that he appeared the Christian indeed. Surely none who witnessed this deathbed scene could help exclaiming, 'Let me die the death of the righteous, and let my last end be like his.'"

Immediatly after his death, Mr. Robinson was invited by the European inhabitants with the sanction of the Governor, to perform the duties of Chaplain; and after mature deliberation, he acceded to their request, reserving to himself however the option of omiting any portion of the church service, which under some circumstances might appear to him objectionable. To discharge the duties that now devolved upon him faithfully and conscientiously was a task attended with no small difficulty; but his sermons show with what faithfulness and unflinching boldness, he condemned the sins of his countrymen, and declared the whole will of God. This, as might be expected in some instances gave great offence, but won for him no less the respect and esteem of all. His duties as Chaplain, were not however allowed to interfere with his Missionary labours. Whenever his health permitted he preached as usual in the Bazaar, and in the Malay chapel on the Sabbath afternoon. On the 1st of November, 1822, he baptized an aged Malay woman a native of Amboyna, named Catharina Styfens, who had been brought to the knowledge of the truth under his discourses. This was the only instance in which he was privileged to administer this ordinance in Bencoolen.

In addition to these duties, much of his time was devoted to the establishment of schools, and the preparation of books and tracts. The natives were exceedingly ignorant. Some of them had learned the Arabic characters; but as the only books that could be obtained were manuscript and these were necessarily very scarce, and not to be obtained but at a high price, there were hundreds who though able to read had scarcely seen a book for years. And those whose means enabled them to procure books, could derive from them no further instruction than what was to be obtained from the doctrines of the false prophet. Schools were therefore established in and near Bencoolen ; and in 1822, the number of pupils in regular attendance amounted to a hundred and twenty three. But elementary works for the use of the schools, and tracts for general distribution in addition to those prepared in Java and printed at Serampore were necessary, and with a press on the spot Mr. Robinson was able to give considerable aid in this way. In 1821 and 1822, he published a tract on the Creation and Fall of man, to which the Natives gave the title of the History of the Prophet Adam ; a little book consisting of thirty easy lessons on Moral and Scientific subjects; an elementary Treatise on Astronomy ; another

on Geography; a little book of Moral, and another of Grammatical Lessons. With reference to these books, which were not only used in the schools, but otherwise widely distributed, Mr. Robinson says; "Science will not make them Christians, but it will assist in dispelling the mists of Mahomedanism and teach them to use their mental powers.

"There is a wide field for the distribution of books in Sumatra. The inhabitants of the West coast, from North to South, are glad to receive them. Sir Stamford Raffles has sent a parcel of our tracts to each district under his Government, with directions to the resident native chief to have them distributed. Mr. Burton took with him a great number for distribution along the coast, when he left us a few weeks ago; and he writes that they were every where well received, and that the natives read them with much interest. As soon as he arrived at his station numbers inquired for gospels; but alas! he had none. Neither our pens nor our press can supply the present demand for books. Mr. Burton says in a letter to Mr. Ward: "The Lord seems now to have given the whole coast into our hands. Much depends upon the press. Reading is certainly very common, and a rel-

ish for it may easily be increased by giving them books which they can understand. Evans will, at the lowest estimation require a thousand copies of each tract you publish. I think also we ought to make a vigorous effort to support a larger printing establishment, as tracts will certainly be called for, both more frequently and in greater numbers than you can supply at present. There are very few native works in circulation among the Malays in this coast; those therefore who have a taste for reading, cannot gratify it, but by means of our books. This is a pleasing circumstance, and it is certainly an important object to supply those who wish to read, with such as will pour the light of day into their benighted minds."

A monthly lecture in Malay was also commenced, "for the purpose of giving instruction to the natives in Geography, Astronomy, History and any other subject, which might be interesting to them. The first lecture was on geography. Several of the Native chiefs were present, and about fifty other persons: mostly men who have some little claim to information. The second lecture was on the peopling of the earth. Some days after an old man said to Mr. Robinson, "I wish you would publish your last lecture; I should be glad of more infor-

mation on that subject; for I cannot believe the stories which the Malays tell us, about people falling from the clouds."

In 1823, he published a tract on the way of Salvation, consisting of about seventy octavo pages; and in the same year his Malayan Orthography, designed to assist English students of the Malay language. The hymns and Matthew's gospel, were also extensively distributed; and as the natives found the latter more intelligible than the version commonly used, he was encouraged to recommence the translation of the New Testament. The gospel of John having been completed, a portion of it was submitted by the Bible Society there to the inspection of a special committee, well versed in the language. Their report was in every respect favourable, and he was recommended to undertake a new version of the whole Bible. In addition to all these labours, he had also a boarding school, composed principally of Government wards.

On the 9th of June, 1823, he married Mrs. Knaggs, a Dutch lady of deep and exemplary piety. She had been converted under his ministrations in Batavia; and so high was the value she set on gospel privileges and Christian instruction, that rather than lose them, she

resolved to sacrifice a pension she enjoyed from the Dutch Government, which constituted her sole means of support, and accompany her minister and his family to Bencoolen. To two little children, whom his late wife's death left motherless, she now became a faithful, tender and affectionate guardian.

A few extracts from his journal dated in 1824, will close this brief view of his labours in Sumatra.

The first extract contains a few reflections drawn from reading the lives of the Rev. David Brown and Dr. Buchanan. It is dated the 6th May. "I had been accustomed to think rather meanly of these good men, especially of the latter. I have heard him spoken of as a man of doubtful piety. I had no opportunity of being personally acquainted with him, and was but partially acquainted with Mr. Brown; my opinion of both therefore depended much on the testimony of others. I am glad my mistakes have been corrected. Good men would think much better of each other than they do, were they but better acquainted with each other. May I for the future indulge a more expansive charity. God has a work for all his servants to do, for Episcopalians as well as Baptists, for the retired and persevering

as well as for those who move in a more active sphere. He divides his work among his servants. India will be evangelized, but by no denomination exclusively; several are employed in the work, and He gives a measure of success to each, and advances his kingdom by means of each. Messrs. Brown and Buchanan seem to have been very pious men, yet they were men of different talents. Mr. Brown's were less shining and less calculated to excite public attention, but they were well adapted to that particular sphere in which he was designed to move; and it pleased God to crown his persevering efforts with great success. Buchanan seems to have been designed to act a more public part, and his talents were excellently adapted to the work which he had to perform. Bold, ardent and zealous, with a mind well stored with science and a popular style of writing, he was just the man for exciting public attention, and raising men from their lethargy. I do not remember ever being so interested in reading any work as I have been in reading his life."

The following extracts will show something of the nature of Mr. Robinson's labours among the Malays:—

"Lord's day, July 25th. This morning we went to Old Bencoolen, to the house of a person whom we commonly call the old man. We remained with him about three hours, discussing a variety of subjects relative to the christian religion, in a friendly manner. This old man, has the Old and New Testament in Malay. He seems to have read both with a considerable degree of attention and has consequently become very inquisitive. He complains however that the language of the Malay Bible is very ambiguous. He received some time ago a few copies of the Historical Catechism for distribution, and there is reason to hope has made a good use of them among the boys in the School."

"August 1st. Went to Old Bencoolen again to-day, where we distributed a number of Gospels, Catechisms and Tracts. Some appeared glad to get them, perhaps because they furnish them with something to read, for native works are scarce and dear. We fell in with the old man again. He seems friendly to the native Schools. It is pleasing to see that prejudice begins to subside, and that the benefits of education begin to be appreciated."

The following extract will convey some idea of the opinions of the Mahomedans respecting a future state :—

"Lord's day, August 22nd. We went to day into the Marlborough Bazar, and spent most of the time in one shop ; where we conversed a long time with a Malim, or learned man, to whom we put a number of questions concerning heaven, hell, the state of separate spirits, and other subjects of a similar nature. He stated that the soul goes to heaven or hell when the body dies, but that it visits the body on Mondays and Fridays ; and that these visits will continue until the resurrection. Speaking of the punishment in the grave, he said, that it continues only forty days, but he did not explain how a dead body can suffer. The good works of men, he said, will at the day of resurrection be weighed against their sins ; those whose sins preponderate, will be sent to hell ; those whose good works outweigh their crimes will gain admission into heaven ; while those whose sins and deeds of piey are of equal weight will neither go to heaven nor hell ; but will be placed in a middle state, where they will enjoy some of the pleasures of heaven, and suffer some of the torments of hell. When by suffering they

are sufficiently purified, they will be admitted into heaven. Those who go to hell, if Musselmans, will also be purified by their sufferings, just as rusty iron is purified by fire; and will at last gain admission into the abodes of blessedness; but infidels, that is all who do not believe on Mahomed, must suffer the torments of hell for ever. The faithful will, after suffering a considerable time in hell, recollect their prophet, and begin to declare their faith in him. At the sound of his all-efficacious name, the fire of hell will be extinguished, the gates will fly open, his followers will march out, and Mahomed himself will come, to convey them to heaven. Thus every one who believes on Mahomed will be eventually saved. The vilest of wretches though dying impenitent will obtain heaven at last, by pronouncing the name of the prophet. When it was objected that punishment, supposing it to make atonement for sin, could not purify the mind, change the heart, and fit a person for heaven, we found this learned man quite unable to comprehend such ideas. They know not what a change of heart means. To renounce heathenism, christianity, or any other religion, and embrace that of Mahomed is what they call repentance and conversion. Being told that he could per-

form no good works, because his heart was sinful, and that he could not therefore be saved by them, he was much at a loss for a reply; but was relieved from his embarrassment by a person calling him away."

In September, 1824, Mr. Robinson was completely laid aside for nearly eight weeks, by a severe attack of fever. For some time his life was despaired of; and on his recovery the disorder in his head, brought on by the Batavia fever, increased to such an extent as to render a sea voyage necessary. In a letter to his father dated December, 1824, he says, with reference to his ill health; "It would be no difficult matter for me to bring on a fit of insanity; indeed, I have been twice on the very point of losing my senses, in consequence of too close an application to study. My intellectual powers are now so debilitated that I can do nothing in the Mission. To write a letter is the utmost stretch of my ability, and I cannot always do that. The heat is quite too much for me; I long for cold; I could almost wish myself among your christmas frost and snow; I think I could soon bear them better than this eternal heat. For nearly twelve years, I have lived almost under the line, where the sun regularly rises and sets at six o'clock all the year round."

At the close of 1824, Bencoolen was ceded to the Dutch in exchange for Chinsurah in Bengal; and the labours of the Missionaries were brought to an early close. Mr. Ward alone continued at Padang.

The following extract contains a very humbling view of himself, while taking a retrospect of his labours among the Malays:—

"Tuesday, January, 10th, 1825, I am now on board the ship Larkins, lying in Rat Island basin, bound to Bengal. This is a change I did not expect. A few weeks ago, I thought of spending my life among the Malays, but now I look forward to terminating my days among the Hindoos. It has pleased the Lord, by permitting the disorder in my head—to which I have long been subject—to grow to such a pitch as to render me incapable of study, to effect my removal from the Malay countries. I consider this removal as one of the most important occurrences of my life. As I never expect to return, so I regard my poor efforts among the Malays as terminated. The retrospect is painful and ought to fill me with shame, I have been almost twelve years among these people, and have not been instrumental to the conversion of one of them. If I have been instrumental of good, it has been among them who previously

bore the christian name. Particularly do I regret the line of conduct I have pursued at Bencoolen, I have builded, and planted, and taught a school; but the spirit of prayer and holy affections have declined. I was a better Missionary at Java than I have been here. There I attended to nothing but my work, and found time for extraordinary prayer; here I have been too much engaged in secular concerns, hoping to support myself and family in future. But it has pleased the Lord, by the cession of this place to the Dutch, and by this heavy affliction to disappoint all my hopes. But be it so; I am content, I am more than content. I think I have cause to rejoice the snare is now broken; the spell which held me is dissolved, and I am free again for the work of the Mission. Did I not regret the loss of nearly twelve years' labour in this language, and did I not see cause to consider this event in the light of a chastisement, I should be much more inclined to rejoice. May I never more be entangled with the affairs of this life, that I may please him who hath called me to be a soldier. May a wish to provide for my family never prove a snare again; but may I trust to Providence."

CHAPTER XIII.

CALCUTTA,—THE LALL BAZAR CHAPEL.

[1825—1838.]

On the 25th of March, 1825, after being on board for two months and a half, we arrived at Calcutta. The passage, considering the distance, was, owing to contrary winds and foul weather, long and tedious; but it was the means of much benefit to Mr. Robinson; and though his health had not improved so as to admit of much mental exertion, or of his itinerating as he had been accustomed to do in the prime of life, yet he was so far restored as to be able to preach in English on the first Sabbath after his arrival, and a few weeks to commence afresh his labours in the Bengalee language. He now resided for a few months in Serampore; but was soon invited to the pastoral charge of the church meeting in the Lall Bazar chapel in Calcutta.

This was the first dissenting chapel in that city, and at the time it was built there was besides but one place for Protestant worship; this was the Old or Mission Church, which however was very thinly attended. The Baptist Missionaries at Serampore, desirous of extending their efforts to the city, at first preached in a hired house in the Lall Bazar, where for some weeks, their auditory consisted of three, four or six persons. They afterwards obtained a room in Cossitollah, in the house of the late Mr. Peter Lindeman, where their congregations increased to sixty or more. Thus encouraged they began to collect funds for the purchase of a piece of ground, and the erection of a chapel which was opened on the 1st of January, 1809. The church, consisting of a few members who had previously been baptized at Serampore, was under the pastoral care of Drs. Carey and Marshman and Mr. Ward; who in January, 1816, united with them in this office, Messrs. E. Carey and Lawson, then resident in Calcutta. The church now received several additions; but subsequent circumstances induced Messrs. Carey and Lawson to withdraw, and on the erection of the Circular Road chapel in 1820, they became joint pastors of the church meeting there. After this, owing to the death of Mr.

Ward, in 1823, and the removal of some of the more active members from the Lall Bazar church, the pastoral charge could not be so efficiently sustained by Drs. Carey and Marshman; and the attendance at the chapel diminished greatly. On Mr. Robinson's return to Bengal, at the suggestion of the Senior Missionaries, he was invited to become sole pastor of the church; and he readily accepted of the invitation; feeling that his broken constitution and debilitated mind could better sustain the regular duties of a pastor, than the mental and physical labour to which he had hitherto subjected himself as a Missionary.

On the 16th of June, 1825, he was duly ordained to the pastoral office; Drs. Carey and Marshman at the same time resigning the charge. The ordination prayer was offered by Mr. James Hill of the Union chapel, and the charge was delivered by Dr. Marshman. At this time the congregation of a Sabbath morning consisted of about sixty; and of an evening, about half that number; but the attendance almost immediately begun to improve. The church consists of both English and Native members; and services were held in both languages. In the Bengalee material assistance was rendered by several of the members, some of whom preached with great

acceptance. Notwithstanding this, Mr. Robinson personally conducted six services every week; namely, two in English on the Sabbath, one in Bengalee and three in English during the week in the chapel and in Cooly Bazar, where some of the members resided. In June, 1826, his wife was removed from him by death; and in December he, in a letter to his mother, thus describes his feelings under the various trials through which he had already passed and his prospects in connection with the church. "When I think of these great and sore troubles, I feel the arrows of the Almighty drink up my spirits. These troubles with long and heavy bodily afflictions have ruined my constitution and almost broken my spirits. Still I must say, the hand which has chastised me, has supported me, and I can see many causes for thankfulness amidst all my sorrows. I am not without some encouragement in my work, but I have also some things of a painful nature to endure. I have baptized nine this year, but we have lost eleven; eight by death, and three in a manner more painful. The congregation increases very gradually. We have now about a hundred on a Sabbath morning. This would be thought few at Olney; but few as it is, it is nearly double the number which I had when

I first settled in Calcutta. In the evening we have seventy; this is more than double the thrity which I had when I begun. On the whole, we may say the congregation is doubled. But still there are few conversions. I often, adopt father Sutcliff's prayer," Let conversion work go forward, we beseech the."

On the 11th April, 1827, Mr. Robinson was united in marriage to Mrs. Lish, one of the Deaconnesses of the Church. As she had a family of four Children, he found it necessary to increase his means of support, by opening a small School; in which without taxing his mind too much, he was enabled to impart useful and religious instructions to many of the children of his congregation.

The summer of 1828, was exceedingly oppressive, and he suffered severely from it. Addressing his mother in August, he says; "my strength and spirits are both failing. I have been labouring beyond my strength; and the present hot season has been so trying that I have been quite overcome by it. I feel a debility and languor which I know not how to describe; and to which I suppose every body in England is a stranger. I have been so weak, when going to preach, that I have been scarce-

ly able to walk the vestry; my legs have trembled under me. I have on such occasions, been carried through much better than might have been expected; and after preaching twice in this weak state a restless feverish night has followed. I have therefore determined on doing less; and have given up, for the present at least, two of my week-day services." At the close of this year, the number of members in the church amounted to a hundred and ten.

Connected with the church was an Auxiliary Society, denominated the Lall Bazar Baptist Missionary Society. Its funds were derived principally from the members of the congregation, and its object was the preaching of the gospel in Calcutta and its vicinity by Native agency. The preachers supported by it preached the gospel statedly in private houses, and in Bungalow chapels, and often on the road side in different parts of the city, and they gradually extended their labours to the villages south of of Calcutta. Several of the inhabitants of these villages, awakened by the word of God, walked from twelve to fifteen miles, to attend the Bengalee services at the chapel on the Sabbath: and on one occasion in 1829, Mr. Robinson remarks, "We had present in the vestry not less than twenty-five persons, all of whom had given

up their caste, that they might become christians." Shortly after this, when five of these were baptized, he says in a letter to the Secretary to the Baptist Missionary Society, "It would have gratified you to see thirty two enquirers at the chapel, those who were baptized included. Such was the scene witnessed here on the 26th of April. But these are not all who have given up their caste; there are many, we know not how many more. We have enquirers in many villages; the most remote of which is little less than twenty miles from Calcutta. But this is not all; our Circular Road brethren are busy in the same way; they have numerous enquirers, and I hope will soon have many converts. Now this is really something new, and I hope we are on the eve of better days. Nothing like this has been witnessed in this country before. I hope it will go on."

Some of them had shortly to pass through severe persecutions, In a village called Sulkea, "about a dozen had met on a Sabbath morning for worship, and had afterwards sat to dinner together; when a band of men broke in suddenly upon them," and beat them very cruelly. Four persons were seriously wounded and several hurt; one poor man had his hut burnt and his little all destroyed. "Measures are

taken," said Mr. Robinson, "to obtain legal redress, just for the sake of future security; but though I have waited on the Judge myself, I doubt whether they will succeed. As these poor men have many enemies, because they wish to be Christians, and as falsehood, perjury and bribery are universal, there is but little room to hope that they will obtain justice."

In January, 1832, Mr. Robinson joined the Serampore Mission. It would be out of place to enter upon the painful circumstances which led to the separation of the Serampore Missionaries from the Parent Society. But the question has been asked, "Why did Mr. Robinson join them?" The answer to this question it seems desirable to give, and as far as possible in his own words. With the Senior Missionaries he had long been associated in the field of labour; his first years as a Missionary were spent with them, and, notwithstanding a few unpleasant circumstances which in the early days of the Mission occasionally interrupted the harmony of "the Mission Family," yet he was strongly attached to Drs. Carey and Marshman, and Mr. Ward. The reports against them which had been widely circulated, and which threatened to curtail their usefulness, were in his opinion ungrounded, and he esteemed it his

duty to defend the good men. A letter from him to Mr. Christopher Anderson of Edinburgh had produced a happy effect in their favour in some quarters; and he was requested by Mr. John Foster and other friends to write again. He felt it an unpleasant task to be mingled in a controversy of this nature; but he says, "Though it be to my personal interest to be silent, yet what is *duty?* I have for weeks past seriously prayed for direction, and have set apart an hour this morning for the purpose of laying this matter before the Lord. It now seems to me that I ought to write, and to leave my character and means of support with the Lord. I believe the Serampore brethren have been very much injured, and it does not appear consistent with my duty though I am certain of suffering very much, to be silent in the day of their calamity. I therefore now resolve to say what I can in their favour; and this I do from a sense of duty, and not because I love controversy, nor because I wish to indulge any malignant feelings against the opposite party. Now, Lord, I look to thee to assist me in the performance of this duty, to make my poor attempts effectual, and to support me under all trials, and finally to deliver me out of them all."

These letters were subsequently published.

In 1831, Dr. Carey was engaged in reading the proof sheets of his last edition of the Bengalee Bible one day, when Mr. Robinson entered the room. The Doctor said to him; "Brother Robinson, I am now carrying through the press an edition of the whole Bible in Bengalee in one volume; I am very anxious before I die to see it completed; I shall then think my work is done, and quietly wait the time of my departure."

After this, Mr. Robinson says, "One morning I went to breakfast with him, when he brought out the Bible, and seemed to have very great pleasure in saying, it was finished. I remarked, you have had your wish, you have lived to see it completed." "Yes," he replied, "I have, but I have now another wish; I wish before I die to see you a member of the Serampore Mission." This desire was also realized.

In the mean while, the church flourished, and bade fair to be exceedingly prosperous. In 1832-33 fifty-five were added to them, of whom several were from the villages south of Calcutta. The following account of a visit to these villages written by Mr. Leechman, now in Hammersmith, in a letter to S. Hope, Esq., of

Liverpool, will we think be found interesting.

September 2nd 1833, " I have lately returned from a Missionary trip to the villages south of Calcutta, where our good Brother Robinson's labours have been so signally blessed. Brother Robinson had been up at Serampore at our usual monthly meeting, held in Dr. Carey's study, for prayer and transaction of business in reference to the Mission. So we started together for Calcutta ; I preached for him at the Lall Bazar in the evening; and next morning we set out for the villages. Our first conveyance was a native " Garree," a vehicle that would excite considerable attention were it to appear in your crowded streets ! Gorachand, the native preacher was with us, and also an old lady, a native of the country, who has lost her little all by the late failures, but who has long been an eminent christian, and who spends a great part of her time among the villages, preaching to the poor females, the Gospel of Christ. When we arrived at the Ghat, we entered a canoe, in the bottom of which we sat *a la Turque.* Our canoemen were Native Christians, and members of the church ; sometimes with paddles, sometimes by means of long poles, they moved us along with considerable speed. The canal

through which we had to pass was peculiarly offensive. It is reputed sacred. And the number of the dead floating in its stream, or burning on its banks, and the utter indifference manifested to them by the living, afford sickening proof of the horrors and degradation of idolatry. After leaving this, we entered a Khal, and reached our first station, Jyadagote, about noon. By this time, we had entirely left the land, and were surrounded on every hand with *paddy* fields covered with water; the houses of the poor natives were all built on artificial ground, made of the earth obtained by digging tanks; and there was no possibility of going from one place to another except by canoes. The rice fields were dressed in the loveliest green. Scattered villages were seen in the extended plain beautifully shaded by the palm and other trees. At Jyadagote, Ram Hurree, the native preacher, and several of the brethren met us. Here there is a school, and a little chapel in which our native brother preaches, and several are united together as a church of Christ. After talking with them, and leaving with them the elements for the administration of the Lord's Supper on the Sabbath, we left for Bulorampore, where two or three Christian families reside, and where

Ram Hurree preaches on the afternoons of the Lord's day—preaching at home morning and evening. Here we conversed with a candidate who was waiting for baptism; and after making arrangements to baptize her on the Monday as we returned, we started for Noorsickdarchok, our principal station, where we arrived in safety in the evening. At this place, we have a little plot of ground bought by our late excellent brother Chodron. There is a good chapel, a small number of houses where the native Christians reside, and room to build more as their number increases. Shortly after our arrival the *gong* was sounded to call the people to worship; it was delightful to hear the canoes approaching the house of prayer; some brought a little milk, others presented a few cocoa-nuts, as an expression of their kindly feelings towards the Sahebs; and after a very pleasant evening's exercise we retired to rest. On the morrow after praying with the brethren, and expounding a portion of the Scripture, we started in our canoe to visit one or two subordinate stations. Wherever we went, all the people turned out to hear. Under the shade of a tree, or under the verandahs of their humble dwellings, we had many opportunities of preaching the truth. As there is not one Bramhun in that

part of the country, we met with nothing like opposition. While brother R. was preaching to the men, the old lady who accompanied us was addressing the females in private. And everywhere our poor brethren and sisters expressed great delight at our visit. On our return we were caught in heavy rain, which prevented us from visiting another village, in which we heard there were three persons who had lately given up caste. Our brethren however assembled at home as they did in the morning, and we closed the day, as we had begun it, with prayer and praise.

Next day was the Sabbath. The gong was sounded twice on this occasion to invite the people to the house of God. It reminded me of the "Church going bell" in the land that is afar off, and awakened a train of emotions in which it was difficult to say, whether pleasure or sadness was the predominant element. A congregation of thirty assembled. Brother R., preached from 1 Peter ii. 28; and as he was addressing a company of those who had been lately wandering in all the errors and miseries of idolatry, but who had now been brought into the fold of the great and good Shepherd, his subject was pecularly appropriate. After the sermon the Lord's Supper was administered to

fifteen communicants. There was little in the scene that could delight the mere carnal observer. But what Christian could look at it with indifference? The Saviour was equally present in our lowly dwelling, as he is in the most splendid temple consecrated to his praise. In the afternoon we went to Debeepore, another station where there is also a little church; and after preaching, administering the Lord's Supper, and visiting some of our poor sick people, we returned again to Noorsickdarchok, and held a prayer meeting there in the evening, when two of our native brethren engaged very much to our satisfaction.

On Monday morning we proceeded to Bularampore. Many had assembled to witness the baptism, who behaved with the greatest decorum, and listened with attention to what was said. Our native preachers took part in the devotional part of the service. The whole was truly impressive. Here we met some of the brethren who were not able to meet us at any of the other services. So that I saw them all, with only one exception. In these villages there are forty persons in communion with the church. There are four good schools well attended. And many who are yet heathens have the Gospel freely and faithfully preached to them. We

are not without our troubles and anxieties in these little churches. But we have much to encourage us. Some have died in the faith; and many afford pleasing evidence that they are born of God."

Shortly after Mr. Robinson was united to the Serampore Mission, he joined the Committee, and became also one of the Directors, of Serampore College, and though he was not able to render much, if any pecuniary aid towards the support of the Mission Stations, yet he shared with the senior brethren their responsibilities, and as far as he was able aided them by his counsels and his prayers to the last. And when, to use his own expression—"the last star of that bright constellation had set," it was with no small difficulty he could command his feelings, while at Dr. Marshman's personal request, he endeavoured to improve the event from the words, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." Shortly after this, while walking beneath the trees overshadowing the road that runs before the printing office at Serampore, he remarked, "I feel a painful solitude now. A few years back, how many of us were here! I have walked beneath these trees with the earliest

Missionaries to India; they are all gone, I am here the last of them."

It was natural for him now to fix his thoughts more than ever upon the world to come, and the engagements of saints after death; and about this time he commenced his poem "The Invisible World."

After Dr. Marshman's death, Mr. Mack who was then in England, entered into arrangements with the Committee of the Baptist Missionary Society to transfer to their funds all the stations and Missionaries hitherto connected with the Serampore Mission; and Mr. Robinson was again joined to the Parent Society, who proposed that he should remove to some other station where he might be able to devote his time and labour to more direct efforts for the conversion of the heathen.

It was about this time that some professors had gained admission into the church, who endeavoured to create mischief and dissension; and they succeeded to a lamentable degree. The minds of some of the older members were also infected by the poison they sought to spread; and great troubles ensued. The basest calumnies were propagated, and gained too ready credence; and Mr. Robinson's situation was rendered extremely painful. A consciousness of

integrity and the consolations of the gospel sustained him while passing through these deep trials; and in the words of Job he said, "I will hold fast my integrity till I die." But while his soul was yet bowed down under these pressures from without, Providence was preparing for him a more bitter cup. His wife was suddenly removed by cholera. He had come up, as he usually did once a month, to Serampore, and while breakfasting with Mrs. Dr. Marshman on the 16th of May, 1838, a messenger from Calcutta announced that Mrs. Robinson had been taken with cholera during the night. He hastened home but found her on the point of death. She recognised him but was speechless, and in about half an hour expired. For eleven years he had enjoyed unmingled happiness in her company, and now the Almighty removed this comfort too with a stroke. His calumniators attributed the dispensation to the just judgment of God. From some who had been his friends, and with whom once he held sweet counsel, he received no kindness, and others in whom he confided, and who professed the deepest sympathy, only retired from his company to join his enemies and do him further injury. "All thy billows," he exclaimed, "are gone over me—all these things are against me." But to bring this painful portion of our narrative to a close. His

enemies determined to compel him to resign the pastoral office; and fearing all his prospects of usefulness in connection with the people for whose spiritual interests he had laboured diligently for thirteen years, were at an end, he resigned the pastorship on the 11th of November, 1838, and from that time determined on proceeding to Dacca. "I have been" he says, "falsely accused. I left the church with a clear conscience. May the Lord forgive my enemies, and give them a better mind."

Not long after this, the characters of those who had taken the most active part in creating these troubles became apparent. Some were excluded; others withdrew their connection with the church. The rest expressed the deepest contrition; and urgingly pressed him to return; but the Lord had graciously provided for his servant a more quiet scene of labour, where he should end his days in peace.

CHAPTER XIV.

DACCA.—MR. ROBINSON'S LAST ILLNESS AND DEATH.

[1839—1853.]

Dacca, on account of its former advantageous position for purposes of trade, has been for many ages a large and populous city. In 1608, the Mahomedan Soobadar or Governor of Bengal made it his capital; and it naturally rose in importance. Although it did not long enjoy this position, the Court having in 1639 removed to Rajmahall, it still continued to be the residence of many wealthy tradesmen, both Foreign and Native. At a moderate estimate the population at present is supposed to amount to three hundred thousand.

Such a city could not have been overlooked in the early days of the Mission. Circumstances did not then admit of its being occupied as a Missionary station; but the Gospel was occa-

sionally preached there by European and Native itinerants. Mr. Cornish, who after the robbery in Bootan of which mention has been made, returned to Serampore, was in 1811 appointed to superintend a factory in the vicinity of Dacca. He could not devote his attention wholly to the work of the Mission, but with such examples as those of Dr. Thomas and Dr. Carey before him, he knew he might notwithstanding do much good. He therefore obtained the assistance of a native preacher from Serampore, whom he supported from his private funds; and who was always well received in the city, where many manifested much eagerness to hear the word of life.

On the first of January, 1813, the small circle of Christians in the factory, formed themselves into a church; on the same day a native female was baptized; and hopes were entertained of a speedy increase. But about two months after this, Mr. Cornish removed to another part of the country. The native preacher Bhagwat, unable to maintain his ground alone, returned to Serampore. He afterwards accompanied another brother to Sylhet, where having laboured faithfully in the Gospel for some years, he died rejoicing in Christ.

About two years after the Dacca Mission had

been thus given up ; it was resolved to establish branch schools in different parts of the country, in connection with the Benevolent Institution in Calcutta for the instruction of indigent Christian children. Dacca was one of the places selected from this purpose; and Mr. O. Leonard, who had been for some years a Deacon of the Bow Bazar church, and superintendent of the Institution in Calcutta, was appointed to commence the work there. "In the year 1816" says Mr. Robinson* "he made his first appearance in that city and there he laboured in schools and preaching, till his strength was exhausted, and he sunk into the grave." In his endeavours to establish native schools, he at first endured great opposition. "It was difficult to rent even a hut for the purpose of turning it into a school room. Gradually however prejudice diminished and schools were established, in which the Scriptures and religious tracts were read in Bengalee, Hindoostanee and Persian. He had also a large school in his own house, in which the Scriptures were read in English too. In the course of time female schools were added to those of boys, and all went on prosperously. He had at one time under his superintendence, as many as twenty-six

* Biographical notice of the Rev. O. Leonard in the Oriental Baptist for June and July, 1849.

native schools in the city and the adjacent villages. The number of pupils of both sexes, was about 1400." Subsequently owing to the failure of the Funds of the Serampore Mission, they were gradually closed. The English school in his house was kept up to the day of his death. In addition to the superintendence of schools, Mr. Leonard was frequently engaged in preaching the Gospel. In 1820, he was joined by Mr. Domingo D'Cruz, a young man of Portuguese descent, and one who enjoyed superior abilities. He spoke the Bengalee, Urdoo, Persian and English languages with almost equal fluency, and was a faithfull, zealous and devoted Missionary. He died in 1825.

Mr. Robinson arrived at Dacca in January, 1839. There were many circumstances connected with his removal from Calcutta, which at the time occasioned him much pain, but infinite wisdom had ordained the change and it was well. His labour there, and the responsibility and anxiety attending it were much lighter, and he was enabled, to enjoy a degree of quietness in the retirement of a Mofussil life, which at his age was both desirable and needful.

On the 4th of July, 1839, he married Miss Sturgeon, who survives him. On the 18th of January, 1840, he wrote the last item in his

journal:—"I am this day fifty-six years of age. What an eventful life mine has been! How full of trials and of mercies! I will now record my testimony. I have had very heavy trials. Among the heaviest, I consider the death of my late dear wife, and the ill treatment I received in Calcutta. But now my mind is calm, and those trials are over, I record it to be read perhaps after my death, that I believe the Lord has done all things well, and that he has consulted my welfare in all his dealings with me. A few years more will close the scene; perhaps a few months or days more, and then I hope to meet again those who were dear to me on earth. The hope is sweet, and I must cherish it, while I live. But let me now cheerfully address myself to the Lord's work. Hitherto the Lord hath helped me."

At the advanced period of life, in which his labours at Dacca commenced, with a constitution broken down by repeated attacks of illness in unhealthy climates, he could not be expected to do much of direct Missionary work. Yet his heart was full of an ardent desire to make known the way of salvation to the perishing heathen. The Gospel had indeed been constantly preached in that large city; but for many years almost exclusively in the Oordoo language. Among the

learned Mahomedans, this language was well understood; but since Mr. Leonard first directed his attention to the study of it, an important change had taken place. Bengalee had been introduced as the language of the Courts, and was now more generally spoken and understood than any other. With this language, Mr. Robinson was well acquainted; and he determined, to the utmost of his power, to fill the city and the whole District with the Gospel. Almost daily, as his strength permitted, he stood by the road side, or in a Bungalow chapel erected at his own expense, and declared unto men the way of life. Besides this, he made frequent excursions into the towns and villages in his own and the neighbouring districts.

In the following extract from his journal published in the Missionary Herald for May 1840, he describes the mental torpor of an ignorant Hindoo:—

"15th March, 1840. We went to the potter's village; tried to converse with an old man, but could make no impression on him. A Hindoo, who has lived to old age without mental cultivation, seems but one remove from the bullock which he drives. He eats, drinks, works and sleeps, and so does his bullock: but where is the mind by which he ought to evince his su-

periority to the brute creation? He seems never to stretch a thought beyond the objects of sense around him. He has neither hopes nor fears: he expects no good in this world, he fears no evil in another. Try to awaken his fears; tell him that he is a sinner, that God will punish sinners after death; and ask him what his state will be in another world,—he calmly replies, It will be as God pleases. It is no concern of his. It is God's business, and a matter with which he has nothing to do. Tell him of Jesus Christ, that he came into the world to save sinners, 'Yes,' he says, 'I know that Krishna is the deliverer'."

Who can read this without feeling that darkness and death reign here? Yet amidst much darkness and many obstacles, arising from the ignorance of some, and the strong prejudices of others against the Gospel, the state of feeling among the people generally he concluded, might well lead to an increasing confidence that the period for the universal reception of the Gospel in India was fast approaching.

In 1845, the Baptist chapel was opened at Dacca. Hitherto the public services had been held in Mr. Leonard's dwelling house; but after Mr. Robinson's arrival, the congregation increased, and they were encouraged to purchase a house,

and fit it up for a place of public worship. Here he preached every Sunday, till the 31st of July, 1853, when he preached his last sermon from the words "I will raise him up at the last day." He had now preached the Gospel for half a century. In his first public address, Christ justifying the sinner was his subject; in his last, he set forth Christ the Resurrection and the Life.

It was not long after he had settled in Dacca before he published his Poem, "the Invisible world." The future state was a subject which for many years had especially engaged his thoughts. The losses he had in various ways sustained, and the afflictions and bereavements he had endured, made it to him a theme of no ordinary interest; and he looked forward with pleasure to the time when he should again meet the friends and associates of his early life in the land where sorrow and parting are known no more. Such contemplations induced him to seek the most definite ideas that could be acquired of the condition and occupations of departed saints.

That which presented the first difficulty in his way, was to reconcile the commonly received opinion, that the soul is immediately after death received into heaven or consigned to hell, with the doctrines of scripture, which teach that at

the resurrection day, saints will be welcomed into heaven, and upon sinners the final doom be pronounced. With his usual eagerness to obtain the clearest and most scriptural views of Divine truths, he referred to all the passages in which allusion is made to a future state. The sacred writers, he observed, did not use the term *ouranos* and *paradeisos*, Heaven and paradise; or *hades* and *gehenna* indiscriminately. When the words Heaven and Gehenna occured, it was with reference to the soul after its re-union with the body after the resurrection; and Hades and Paradise only to the disembodied spirit. He inferred therefore that Paradise and Heaven were distinct places, and that the soul immediately after death did not enter heaven.

Satisfied upon this point, he occasionally made it the subject of a public discourse and startled many of his hearers, who inconsiderately supposed that he insisted on the popish doctrine of purgatory. Some of them left the congregation and never returned; others endeavoured to prove that he was wrong; but he had so many portions of Scripture to defend his views, that his opponents generally yielded the palm to him. We here insert a brief summary of his doctrines on the subject.

The soul after death is conveyed to Hades, or the unseen world. This is not merely a state, as some have supposed, but a world prepared for the reception of disembodied spirits. Hades consists of two parts, Paradise and Tartarus, adjacent, but separated from each other by an impassable gulf; the former the abode of departed saints; the latter, the prison of the spirits of the ungodly. In Paradise, saints rest from their labours and conflicts, and are comforted: there is no sin nor sorrow there; they are in the immediate presence of Christ, where there is fullness of joy. The study of the works of God yield constant and unremitting pleasure. Communion, free and uninterrupted, with patriarchs, prophets and apostles, and the wise and good of every age and clime afford constant facilities for an increase of Divine knowledge. The intellect, without any of the defects and encumbrances common to man in his earthly state, and unclouded by error, expands with the utmost rapidity. The frequent visits of angels, and fresh arrivals from earth bring cheering intelligence of the cause of Christ in various parts of the world and of the dealings of God towards mankind generally. What of these is dark and incomprehensible are by direct communications rendered clear; and an unmingled confidence in

the perfect wisdom and goodness of God, enable them to say as Jesus did, "Even so, Father; for so it seemed good in thy sight." (Rev. xv. 3, 4.)

The spirits of the ungodly in Tartarus are subjected to the torments of a self-accusing conscience, according to the degree of light and knowledge enjoyed on earth. Their intellects too are expanded, but only to receive fresh acquisitions of evil in consonance with the corrupt dispositions of their unholy natures.

On the resurrection day, the spirits shall be brought out of Hades, and re-united to their respective bodies. The wicked will deprecate the event; and shrink with horror from a trial which must result in their everlasting destruction. The righteous, exulting, shall sing the triumphant song, "O death where is thy sting? O Hades, where is thy victory?" Death and Hades shall be cast into the lake of fire; and the redeemed shall be adorned with the crowns of righteousness, laid up for all them that love his appearing. They shall receive according to their works in the flesh, and be endowed with different degrees of glory; some shining as the stars, and others as the sun in the firmament of heaven: and then shall they be welcomed to "an inheritance, incorruptible, undefiled and that fadeth not away, till then reserved in heaven

for them who were kept by the power of God through faith unto salvation ready to be revealed in the last time."

These doctrines are prominently brought forward in the Poem. When he begun writing it, he had no intention of publishing. A portion of what now constitutes the first book was written when once he was confined to his room by illness. It was subsequently read to his family and to a few friends who urged him to proceed with it. The death of several whom he highly esteemed, occurring while he was writing it, afforded him a further inducement to add to it; and it was about ten years before it was completed. He thought that a book upon the future state was more likely to be read, if written in verse than in prose, and therefore adopted that style; but he laid no claim to proficiency in the art of poetry. It was written in his usual method, plain and simple, in the hope that it might benefit the poor and unlearned, by drawing their thoughts more to things unseen and eternal. It is with pleasure we add that his hopes have been in some measure realized. Several both in India and in England have perused it with profit, and in some cases it has led to thorough heart conversion.

In 1850, the Papists made strenuous efforts

to strengthen their cause in Dacca; and Mr. Robinson preached a sermon on the sin of encouraging Popery, from the words, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds," (2 John, 10, 11.) which was afterwards published at the request of his congregation.

He also contributed several articles to the Oriental Baptist which appeared under the signature R. D. Many of these described his views and feelings in the prospect of entering upon an eternal state. One of them, perhaps the last he wrote, but hitherto unpublished, we here insert.

THE CHRISTIAN'S WISHES RELATIVE TO HIS DEATH.

When I must lie upon the bed of death;
When every breath is shorter than the last;
When my speech fails; my eyes grow dim, my ears
No more can any sounds of earth admit;
When a few minutes more must close the scene,
And open to my view another word;
O, what will be my hope, and what my strength,
And what my source of consolation then?
Not what I've done, nor any excellence,
Which friends may have supposed to be in me;

Nor any labours hard, nor sufferings great,
Nor any patience in my trials shown;
Nor any zeal in the great Saviour's cause;
Nor any love I to his saints have felt;
Nor any long profession of his name;
Nor any length of time I have his gospel preached;
Though all these things may evidence afford
Of grace within, and hence may be desired;—
Yet little do I wish to think of them
In that important hour; they but faint hopes
Of Heaven will give, especially as they
Are more than nullified by numerous sins.

I want in that last hour to feel a trust,
A firm, unshaken trust on the great work
Of Christ; on the great Sacrifice which he
Has offered up; which takes away all sin;
Which justifies from every charge; and makes
The soul as spotless in the sight of God,
As angels are in heaven. Yes, may I feel
At that last solemn hour, that all my hope,
Rest on this efficacious sacrifice;
And may I have the fullest confidence
In the great promises which Jesus Christ
Has made to all that put their trust in him.
Thus let me die in the full exercise
Of faith in Christ. That faith will hope produce,
A cheering hope, which will enable me,
In holy comfort, to depart, and meet
My Saviour in that world of purity
And rest, where all the blessed saints reside.
Amen—Amen. Great Saviour, hear my prayer.

And when the last hour came he found it calm and clear; but it had been preceded by

many that were dark and gloomy. It was not that he wanted a clear comprehension of the plan of salvation laid down in the precious gospel, which had for half a century been the theme of his discourses and the subject of his sweetest meditations. It was not that his faith faltered; or that those everlasting truths which are the basis of the Redeemer's kingdom wore any the less certainty in his estimation. In them he had delighted; they had been his stay through the whole of the rough pilgrimage of life; and now that he stood on the portals of unseen realities, he wished in the exercise of calm and stedfast faith to lay hold of them with precision; he wished to have an unclouded perception of the presence of the Saviour with his spirit, a soul-refreshing realization of an interest in his atoning blood, which should enable him with peaceful composure—if not with triumph—to tread the dark valley, the precincts of the glorious temple above.

The disease however which terminated his earthly career—dropsy in the chest—was calculated to occasion depression of spirits; and to prevent the uninterrupted enjoyment of spiritual peace. In January 1853, the first symptoms of the complaint appeared. In February, after recovering a little from a severe

attack of illness, he wrote, "The thought of death caused some alarm, but when I could collect my thoughts a little, I began to hope that my trust was only in the great Saviour, and I could feel a desire to be with him. Indeed I have felt a little disapointed that I am thrown back again upon life." On reference being made to his various labours in his earlier days, he replied, "I cannot look back with complacency on the past. If I have done any thing that was pleasing to the Saviour, I am glad I did it; but I see so much sin in all, that I am ashamed and sorry; and my only hope is, if I know my own heart, on atoning blood." In July, writing his last letter to a sister in England, he says," Do not be discouraged, nor mourn for me. I am glad that I became a Missionary, but I wish that I had been a more holy man. My sins have been many; but my only hope is in atoning blood. I think it will be gain to die." In his last letter to one of his sons; dated the 20th August, he said he had been comfortable, but suffered much from night delirium, which seriously affected his mind. From that time the disease began to gain very rapidly on him, till it approached the crisis on the 29th of August. On the 30th, while one of his daughters read to him the 4th chapter of the Epistle to the

Ephesians, he made some expository remarks in so clear and lucid a manner as to surprise those that sat by him. In the night, he felt excessively faint, and said, "I am going off. Lord now lettest thou thy servant depart in peace." A little after delirium returned, and with it deep depression of spirits. He mourned much the absence of those refreshing views of Christ, which led the poet to exclaim,

> "Jesus can make a dying bed,
> Feel soft as downy pillows are."

Yet his hope remained unshaken. One of his sons read to him the Hymn commencing with "Begone, unbelief," &c., and on his reading the lines,

> "His love in time past
> Forbids me to think
> He'll leave me at last
> In trouble to sink."

he raised his feeble voice, and said, "Oh! no, no, he'll never do that."

On the 2nd of September, the dark clouds passed away; and peace and comfort were restored to his soul. In the afternoon having lain still for some time, he said, "I have fought a——" and utterance failed. His son-in-law said, "We hope to meet you again, dear father." He replied, "I hope so." It was the last. At 9½ P. M. he quietly fell asleep.

CHAPTER XV.

MR. ROBINSON'S PRIVATE AND PUBLIC CHARACTER.

We have followed this servant of Christ through a long and useful career to the end of his journey. In narrating the various duties in which he was engaged in the different situations in which he was placed, his prevailing habits and dispositions have been occasionally noticed. We shall now endeavour faithfully to pourtray his character, as it appeared to his family and friends.

That which was perhaps most prominent in him was his humility. With this he was truly "clothed." There was nothing he said or did that could be attributed to pride. In his presence no one felt abashed for fear of being slighted; towards rich or poor, learned or ignorant, his demeanour was always the same. All ranks of people, the covenanted civilian and the poorest native, were equally welcome to his house and

table; and a poor half dressed native villager might sometimes have been seen sitting at his table sharing his dinner with him and his children. His humility was not outward; nor was it put on merely for appearance. It proceeded from a deep and real sense of his own sinfulness and unworthiness, and from that love to Christ which generates unfeigned love to the brethren.

Another remarkable characteristic was his plainness; which was manifest in all his actions. He had little of the polish of polite society; and always abhorred wearing an appearance or adopting a mode of speech that was not natural to him. What he appeared to be, he was; what he said, he meant. He was—as a friend long since deceased, remarked of him—a natural man; every thing about him was so natural. In his language he was as plain as in his manners. In public discourses as well as in private conversation it was so simple, a child might understand him. He never indulged in hyperbole; nor even in jest said any thing that was not, as far as he knew, strictly and faithfully true.

In his conversation he was a pattern of what a christian minister ought to be. He carried out to its fullest extent the injunction of our Lord, "Let your communications be yea, yea; and

nay, nay;" and never from his lips escaped that expression—now become so common even among devout christians—"upon my word." Such terms as "fortunately" "luckily" "by chance" he always eschewed. It was a principle with him that a christian should not attribute his deliverances from the slightest evils to any other than Divine agency; and if the use of the word "providentially" might be objected to, as making sacred things common, it was better to let the agency pass unnoticed than to ascribe them to fortune or chance. Among his friends, his conversation was always "seasoned with salt." It was ever his plan to introduce some topic that might be both pleasant and profitable. The subject which he most delighted to dwell upon was the bliss of saints in Paradise; not uncommonly a passage of scripture was elucidated. An evening in his company was to a christian by no means tedious or profitless.

He was frequently in his closet. It was his practice to spend about an hour in the morning, and the same time between four and five in the afternoon with his Bible and his God. Besides this, he never commenced the regular duties of the day, nor walked out, nor visited a friend without previously spending a short time in prayer.

He was a diligent student of the Bible. In his early days, he had not the means to purchase many books; and deprived of this source of assistance, he was compelled to think much for himself. His opinions on doctrinal points were formed with deliberation and a careful comparison of "spiritual things with spiritual." He sought to obtain the clearest views possible of divine things. A commentary he seldom consulted. The Bible was his only guide in matters of faith; on that he rested as upon a rock.

He was always firm and resolute. In half measures he never indulged. When any thing of moment was to be undertaken, he was slow and cautious in determining the path of duty; but that once clear, he went steadily forward regardless of consequences. In a letter to one of his brothers he remarks, "It is much easier to do your duty at once, than to contend with your own conscience for years about it. I have had many difficult duties to perform; and I always found it best never to hesitate about them, but to go right on in the plain path."

In his family every duty was well regulated and punctually attended to. The education of his children occupied a portionof time daily; and there was not one of them who was not

able to read with considerable ease at the age of four. He always endeavoured to train them to habits of thought; and answered all their questions upon the most trifling matters ; every why had its because ready. In the religious instructions he gave them, or in conversation with them he carefully abstained from communicating his own views of those points of doctrine upon which devout christians sometimes differ. When asked respecting any doctrine he usually replied, "You have your Bible; take that for your guide." He prayed much for his children and they were ever on his thoughts. He never led them into his room to pray with them apart, as many excellent men have done, nor did he put into their infant lips a prayer. They were taught it was their duty to pray, and to ask God for what they needed. The earliest conception of the Creator that perhaps all his children had, was that He was a kind Father, who knew every thing, and could do every thing, and of whom they might ask any thing. The consequence was that all of them early learnt to pray. We give an instance of the manner in which he impressed upon their minds the advantage of this duty. One day while driving one of them in a buggy drawn by a horse he had lately purchased, he said, "I wanted a horse; I asked God for one; and he gave me just the kind I wanted, and

one well suited to my purpose. Always ask God for what you want; whether it be a cow, or a goat, or any thing else, ask him for it." His own example was to them an instructive lesson. It was very remarkable, that however far they might be removed from him, they were seldom seriously afflicted or distressed in any way, but he had a strong impression of it in his mind; and it was his practice immediately on receiving such an impression to retire into his closet and to pray fervently on behalf of his afflicted child. These impressions which were afterwards found to be always correct in the main, and often in particulars, led him to conclude that the spirits of even living men, however far apart, have some means of communication with one another.

His character as a pastor, will ever be remembered with affection by those of whom he had the oversight. He usually spent two or three afternoons in the week in visiting his flock. He sympathised with them in all their sorrows: counselled them in perplexities; helped them, as far as his means would allow, in their distresses; and never, we believe, left them without spending a few minutes in prayer with them. When it was necessary to administer a reproof he never shrunk from it. But his

manner of discharging this painful duty was sometimes unpleasant: it being natural with him at such times to raise his voice, so that it wore the appearance of harshness, when a more quiet and gentle manner might have produced a more salutary effect. Over this failing he deeply lamented.

In the matter of church government, he was a strict disciplinarian. He insisted upon every member being present at the public services, as far as circumstances permitted, nor would he allow any to be absent from the special meeting of the church without assigning a sufficient reason. He judged that absence on such occasions betrayed a want of interest inconsistent with church membership.

His sermons were a clear elucidation of Gospel truth in the plainest and most simple language. His aim was to reach the understanding of the most unlearned of his hearers. and in this he succeeded. His ideas were abundant, well ordered, well digested; and he threw into his discourses such a fund of thought, that Dr. Carey. in conversation with a minister now living, once said, "If you wish to hear Fuller, go and hear Brother Robinson." His sermons were fully thought over; and very extensive notes of each were twice written

before it was delivered. He always took his notes with him into the pulpit, but never referred to them,—except on one occasion shortly after the death of his second wife. To the practice of reading sermons he strongly objected; "I would rather sit down," he said, "than read." He never sought to be eloquent, or to use a flowery style in order to captivate his hearers or to work upon their feelings. He sought to inform and to convince. He spoke with great ease; was apparently never embarassed and never in want of a word. His manner was slow; his voice clear and distinct. There was always manifest the deepest sincerity, he felt that the eye of God was upon him, and that his business was with immortal souls. He was therefore faithful and earnest. His views of Scripture truth were sound; and were based upon the Bible alone; and the doctrines he found there, he boldly propounded. In argument, he was no mean opponent. In the exposition of the scriptures he excelled.

His public prayers could never we think be forgotten by those who once heard him. He felt that he was a supplicant at the throne of grace without any personal merits to recommend him to divine favour; and yet spoke as addressing "our Father in heaven" with the

confidence that prayer would meet with acceptance through the merits of his only begotten son. His confessions of sin were deep and humble; his petitions fervent.

A friend addressing the author writes thus of him. "A gentleman the other day, in speaking of your venerable parent, said, "Ah; he was a sound, faithful preacher; an active sterling missionary." Another, an aged gentleman, said, "There were few that knew his worth, or the wide extent of his usefulness; he was a most faithful preacher, a zealous champion for the truth." This gentleman said he had himself been in Java; and had heard him and his indefatigable labours there spoken of in the highest terms. I knew an officer, now dead, who stated that a prayer he heard your father offer just before he started for the Punjab war, produced an impression on his mind which remained and exerted an influence over him throughout the campaign."

The following truthful sketch from the pen of a gentleman who was one of his constant hearers during the latter period of his ministry will be found interesting.

"I knew your Father from 1849 till his death in September, 1853. I was when in Dacca a constant attendant upon his ministry, and inti-

mate in his house. The first evening I heard him preach, I almost laughed; so quaint was his style, so homely the illustrations he used. His sermons, his speech, his chapel, were all without ornament. I do not think he understood what imagination was. The use of hyperbole he considered almost as bad as telling a lie; and he used to check me for making use of that figure of speech. But though wanting in imagination, or perhaps in consequence of his being absolutely destitute of that faculty, he was remarkably clear in his reasoning. He never left out the minutest detail. The work he had marked out for himself, he finished with the accuracy of a Daguerrotype. One never forgot what he once explained. He was fully aware of the great value of repeating continually important truths in preaching. He never thought he could tell us too often that we were saved by the blood of Christ and by that alone; and that we could do nothing of ourselves towards our own salvation. I find in my journal on the day he died, the following remarks:—'He will be a great loss to his congregation over whom he had great influence, arising mainly I think from his strong common sense, and from the purity and consistency of his life. Though his figure and manner were uncouth, yet the plain, simple and perspicuous method of his discourses was such

as to leave a much deeper impression on the minds of his hearers than more elaborate and graceful harangues often do. He so evidently believed fervently what he said himself, that others were the more inclined to do so also.' I remember when I had been puzzling myself with Channing's writings, and had my mind full of doubts respecting the divinity of our Saviour as a doctrine of the Scriptures, that I asked your Father to preach a sermon on the subject. He did so, and I never doubted again. The only thing I differed with him in, and in which he failed to convince me was with regard to adult baptism.

His was a character that commanded the respect of all who knew him. No one could ever for a moment suspect him of hypocrisy or cant. When I lost him, I felt that I had lost a friend to whom I could always go for advice, and a safe instructor in the religion of the Bible. One thing I much admired in him ; and that was, he considered a question settled if he found the Bible said it. He could not understand that any one could try to explain away the Bible. If the Bible said, yea, it was yea with him; if nay, nay."

He was buried in a piece of ground he had himself purchased and converted into a cemetry

for Dissenters. And the inhabitants of Dacca have testified their esteem for him by erecting a monument over his grave with the following inscription:

To the memory of the REV. WILLIAM ROBINSON, Baptist Missionary, born at Olney, in Buckinghamshire, January 18th 1784; the last of the well known Serampore Missionaries, who having laboured in the Mission Field in Bengal for 47 years, fell asleep in Jesus, September 2d 1853, aged 69 years, 8 months and 24 days.

"To die is gain."